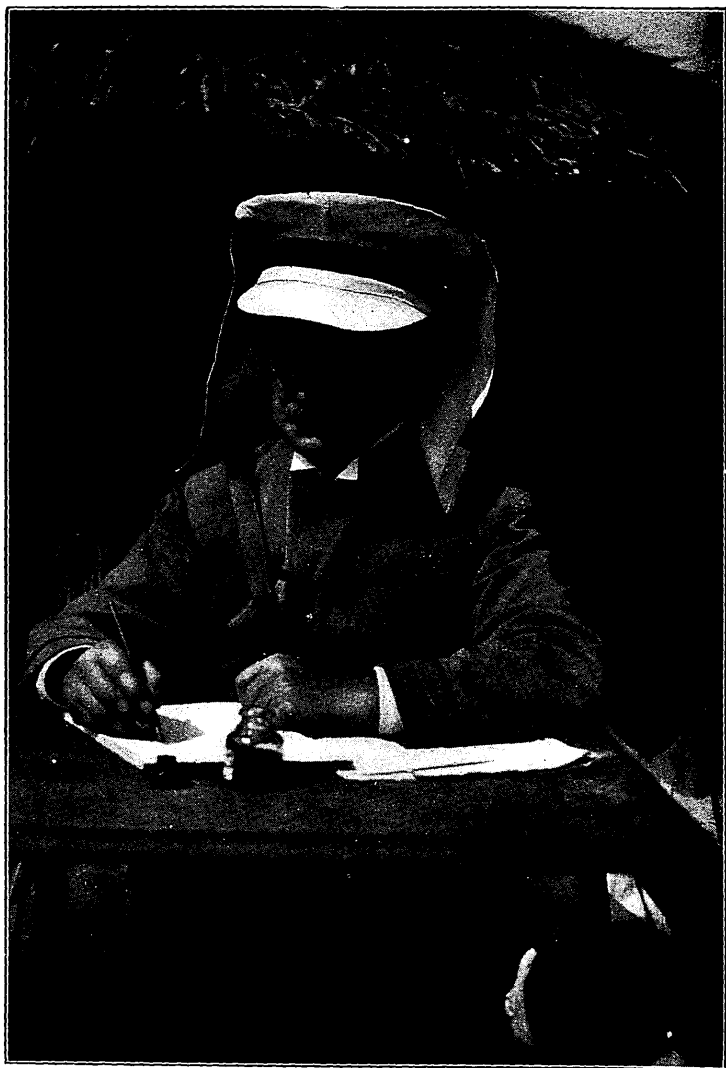


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STANLEY AND HIS LETTER!
The Author in the Uganda Jubilee Pageant.

Through the Lands of Nyanza.

Central Africa

by

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"Can Africa be Won?" "Through Central Africa."
"Tramping through Africa." "A Great Emancipation."

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TO THE SACRED MEMORY OF THE
PIONEERS OF THE FAITH IN UGANDA
AND THE LANDS AROUND NYANZA—
AFRICAN, BRITISH AND AMERICAN; ALSO
THE NOBLE ARMY OF MARTYRS, WHO
THROUGH FAITH SUBDUED KINGDOMS,
WROUGHT RIGHTEOUSNESS, OBTAINED
PROMISES, QUENCHED THE VIOLENCE
OF FIRE, ESCAPED THE EDGE OF THE
SWORD, OUT OF WEAKNESS WERE MADE
STRONG, WAXED VALIANT IN FIGHT,
TURNED TO FLIGHT THE ARMIES OF
THE ALIENS.

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INTRODUCTION

THIS is just another story !

A story from one of the lands of the great Continent of Africa, with the most thrilling history in the evangelisation of a people.

Uganda has been well described as a " Modern Miracle " in the Kingdom of Christ.

Its story has often been told, but will live, with undiminished inspiration, while the Church of Christ marches on for the Redemption of Africa.

The story of the lands in Eastern Nyanza—Kenya Colony—will be given in a subsequent volume.

Thanks are due to many friends for their kindly help in compiling this volume—especially so to the Bishops of Uganda and The Upper Nile.

For the younger folk who may not have followed that history, some pictures of the past may help in the understanding of the problems of to-day.

May the Call of Uganda find a response in many a young heart.

Here is a land worthy of a life's devotion.

WM. J. W. ROOME.

SWANAGE,

September 1930.

CHAPTER I

NYANZA—THE MYSTERIOUS!

OLD Mother Earth must have experienced a tremendous shiver when from Mount Hermon in the north to the River Zambesi in the south, she suffered the greatest crack of which her configuration at the present time gives us any evidence. For nearly six thousand miles, a quarter of her circumference, this crack has extended. The resulting valleys and mountains can be traced along the Jordan Valley, the depths of the Dead Sea, the Gulf of Akaba, the Red Sea, through the mountain passes of Abyssinia, along the Rift valleys of Kenya and Tanganyika to the East, and the series of great lakes in the West, uniting again in the depressions of Nyasaland, on to the valley of the Zambesi and out into the waters of the Indian Ocean in the neighbourhood of Beira. In the enclosed lozenge shaped area, and lying along the eastern and western ramparts and valleys we find the great water areas of Africa. As the line passes through southern Abyssinia it forms Lake Marguerita, with her satellite lakes, like a string of pearls on a thread. Southwards in Northern Kenya the vast expanse of Lake Rudolf carries on to the string of smaller lakes in the Eastern Rift Valley: Baringo, Nakuru, Elementeita and Naivasha. Farther south still, Lakes Magadi,

Natron and Eyasi carry on the line to Lake Rukwa, and on still to Lake Nyasa. On the west the line of lakes commences with Lake Albert at the southern end of the long depression through which the Nile passes, through the Semliki Valley, southwards to Lake George, Lake Edward, Lake Kivu, Lake Tanganyika and Lake Nyasa.

Along these routes the fires of Mother Earth have burst forth, forming some of Africa's greatest volcanic mountains. On the east the mighty Elgon commences the series, to be taken up by Longonot and other eruptions along the floor of the Rift Valley, to the group of mountains clustering around, what is reputed to be, earth's greatest extinct volcano, Ngorongoro, with a crater some twelve miles across. On the west we have Ruwenzori, the Mountains of the Moon of classic story, to the widespread Mfumbiro Range in Northern Ruanda.

Geologists tell us that this unique formation was completed at some recent date. It is believed, by some, that the story of Sodom and Gomorrah may refer to this world-wide upheaval. There is a Somali legend that their land was once connected with Arabia. There are also traditions, in the folklore of the people around Lake Tanganyika, of villages having been swallowed up by the lake. At one time, when I was camped on the shores of Lake Kivu, the porters told my "boys" that there was a tradition amongst their people, that long ago their forefathers lived in the valley where the water of the lake now is.

That the Rift was directly due to the fracturing of the earth's crust explains the remarkable fact that it often traverses the highlands along its route. The highlands of Ruanda, with the Range of Mfumbiro are on the highest land of this long crack. All the geological features point to the fact that the valleys have sunk owing to the loss of support from below, and are not due to the upthrust of the sides, though this has been a natural result.

This Rift Valley is divided into ridges by a series of basins: the greatest of them is that of the Red Sea, which sinks in places more than 6,000 feet below sea level. Sections of the great Lakes are also known to be thousands of feet deep. Some 4,500 feet has been sounded in Lake Tanganyika, though there are indications that German investigations found the depth nearly 6,000 feet. The highest point of the floor of the Rift, apart from the volcanic mountains referred to, is the big ridge just near Lake Naivasha at a height of 6,500 feet above the sea.

It is in the centre of this vast lozenge-shaped area that we find Lake Victoria, the second largest fresh-water lake in the world, with an area of some 26,000 square miles. It is the basin of the drainage area of the lozenge. A shallow pond as compared with the Rift waters, being only about 300 feet deep at most.

Like mighty ramparts to the east and west rise the highlands and mountains that enclose the various sections of the Rift Valley. To the north and south the land lies open. The lake is retained by slight undulations only; so slight

indeed that if an earth quiver to the north dislocated the rocky barrier at Jinja, where old Father Nile plunges over the Ripon Falls and commences his 3,500 miles journey to the Mediterranean, much of the waters of the great lake would flow out northwards. To the south, at the end of Smith's Sound, there is another slight undulation. The watershed is within twenty miles. It might be cut in a similar way, when the waters could pour southwards. In the event of such a calamity at either end, and a fall of twenty or thirty feet in the height of the water, the great lake would become a pond. Such a calamity is unthinkable, though geologically a possibility.

Such a catchment area as is enclosed within these ramparts naturally gives rise to numerous streams and rivers. These constitute the fountain head of the old Father Nile himself.

While the Ripon Falls are interesting to the tourist, as the source of the Nile, the geographer recognises that the highest source of the farthest stream, that flows into the lake, must be the ultimate source of the historic river. This source is found in the Nyawaronga River, which takes its rise in the southern slopes of the Mfumbiro Range, the various streams being found in the southern slopes of Mounts Sabinio, Muhavura and Mgahinga, and also Karisimbi. Near the foot of the latter, at Ruwengeri, I have seen the waters bubbling up from the volcanic debris to such an extent that at a distance of a few yards the stream is about four feet wide and nine inches deep. Uniting with many other

streams these become the Kagera River, the largest river flowing into the Lake, and so, the fountain head of the Nile.

What strange reports reached the outer world, for many a long day, of this great inland sea, hidden away in the unknown and mysterious lands of Central Africa. Many legends had been brought to the coast by Arab traders and slavers, but it was not till August 3rd, 1858, that Speke, the first white man, sighted the great expanse. Since that day all mystery has vanished. Two days in a comfortable train carries one from the waters of the Indian Ocean across the Highlands of Kenya, where the highest railway station in the British Empire is situated, across Mau Summit at an altitude of 8,320 feet. The rail sweeps down to 4,000 feet into the Kavirondo plains. At Kisumu, after a run of 584 miles, the train draws up at the busy port on the Kavirondo Gulf of Lake Victoria, the modern title of the ancient "Nyanza." How different the vision of the early pioneers, as recorded by Ashe on arrival at the south end of the lake :

"It was with the most eager anxiety that we awaited our first view of the great 'Nyanza,' to reach which we had undergone so many toils, and such utter weariness. We had visions of looking out upon a vast expanse of sparkling sapphire, and could already hear in imagination the breaking of the waves upon the beach. When the final march of twenty miles was over, and we reached the last village before the lake, we felt sure that we should get a grand view of the water ; but all we saw was a scrubby bit of forest. Before we rested we set off to seek for the Nyanza ; after walking about three miles we came to a piece of rising ground, and following with our eyes the direction indicated by one of the elders of the village who had accompanied us,

we saw in the valley below a long strip of vividly green grass and nothing more. 'That,' said our imperturbable guide, 'is the Nyanza.' It was with much disappointment that we retraced our steps, and it was not for another month that we really did see the never-to-be-forgotten sight of the illimitable expanse of that glorious inland ocean."

From Kisumu a well equipped steamer carries the present-day traveller, in some 20 hours, across the 175 miles to Entebbe, the Government Headquarters of Uganda. What a voyage that is to every lover of nature. For thirty miles we pass along the waters of the Gulf, itself a lake that would swamp the lakes of the old Homeland. To the north, the scene is shut in by the steep escarpment that leads up to the Highlands of Kavirondo. Along the southern shore, hill and dale, with mountain peak, add to the beauty. As we pass out of the Gulf, and cross the main waters, picturesque islands stand out with rocky peaks, grassy mounds and forest glades. Some of these islands are as much as five miles across. As we pass the jutting rocks we find them to be the favourite resting places for water birds, divers and ducks. Others are the homes of crocodile and water lizards. Coasting near the shore where the water is deep enough, the lake side is lit up by the flash and ripple of wavelets in the sunshine, or by the bright colours of tropical flowers, the deeper shades of trees, while the beautiful water plants and purple lilies float gracefully in the shallow water. The brilliant hued kingfisher, and his smaller companions, may be seen flitting to and fro. Occasionally, when passing in shore, ghostly figures flit through the grass and brushwood. At eventide,

as one glides onward in the swift steamer, what scenes of splendour light up the vision across the waters ; the fading day is the herald of the dawn.

From time immemorial navigation has been carried on around the lake in a particularly interesting form of canoe. The forests around do not provide timber big enough for the dug-out. The base of the canoe is, however, constructed on the same principle as a "dug-out." On this base the walls are built up of planks sewn together. It was in such frail craft that the early pioneers of the Mission made their adventurous journeys across the stormy wastes of the lake.

The explorer, Burton, returning to Umyamwezi from Tanganyika, was ill and weary after his fatiguing explorations. He heard from the Arabs about the existence of the great Nyanza and Uganda, but did not feel inclined to face the risk of another exploring journey to the north. He reluctantly acceded to the pleadings of his companion Speke, and allowed the latter, with a very poorly equipped expedition, to travel with Arabs, or Wanyamwezi, in the direction of the Nyanza. Thus Speke discovered and named the great lake. His discovery, combined with the information he and his companion had received from the Arabs, convinced him that the main source of the Nile had at last been found.

Within the ramparts already referred to, east and west, there has developed some of the most fertile, and well watered, land of Central Africa. Lands that give every promise of the most bountiful supplies of nature. Into these

vast fertile spaces there migrated representatives of the great African races. Their first coming is shrouded in the mystery of ages, though there is much in their folk lore of stories which have come down from those days.

As far as we can judge, the Bantu races came from the west, the Nilotic races from the north; and the Hamitic from the east. The Bantu are believed to have settled in their earliest days in the northern lands around Mount Elgon; later conquering the lands to the west, they founded the kingdoms of Bunyoro, Buganda, Toro, Ankole, and mixed in Ruanda with more primitive tribes from the south and west.

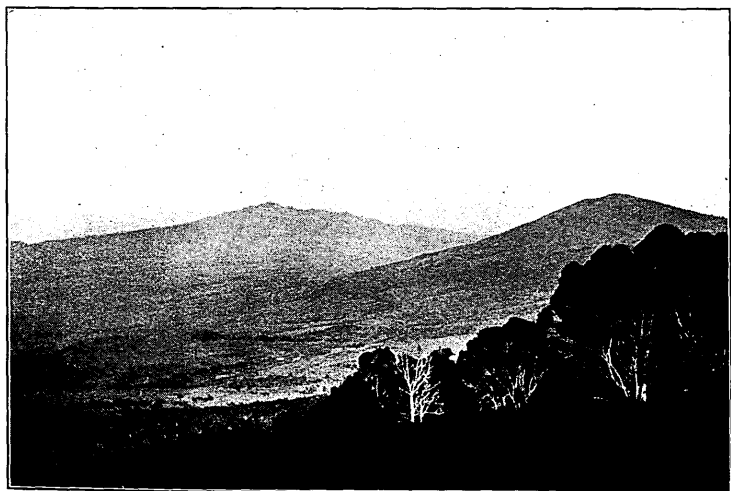
The Nilotic family came from the upper waters of the Nile. This northern Negro-Sudanic race, in its southward march, split when it encountered the series of lakes at the head of which is Lake Albert. The great body of the migration settled to the north, and north-east of the lake. The remnants of the people passed westwards into the Congo area.

From the north-east, the ancient lands of Ethiopia, came the Hamitic races, penetrating southwards and westwards towards the Rift valleys. One great section of these Ethiopians, who probably millenniums before had migrated from the lands of the Pharaohs to the lands of the Ethiopian-Abyssinian, continuing their conquest, reached these fertile lands with their immense population. In their march of conquest they established themselves as the rulers of the Bantu Kingdoms, to be known at the present day as the Bahima overlords.

NYANZA THE MYSTERIOUS.

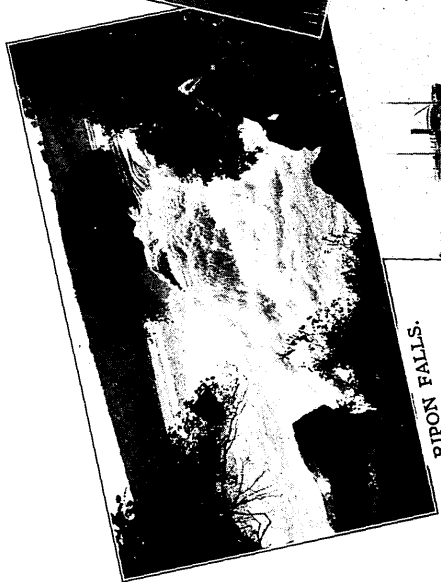


ON LAKE VICTORIA.



THE RIFT VALLEY AT KIJABE.

UGANDA'S WATERWAYS.



RIPON FALLS.



LAKE BUNYONI.



TRANSPORT ON LAKE VICTORIA.
THE NEW AND THE OLD !

Among the people we find occupying these lands at the present day, the Baganda race may be said to be the most advanced. They have many remarkable characteristics. Their progressive tendencies, and the eagerness with which they welcome civilization, are their most noticeable characteristic, so much so that Lord Frederick Lugard, after lengthy experience as Administrator in the early days, could say: "So far as we are aware, no purely pagan tribe in Africa, shut off from contact with surrounding people on a higher plane of civilization, has ever developed so extraordinary a social, political, and even legal system, as was found at the time of its 'discovery' in Uganda."

Like the name of "Africa," the name of "Buganda" has steadily increased in importance. Originally it was used to designate the place where the Kabaka, or King, lived, the immediate environs of the capital. Ashe speaks of "Buganda" at the time of Mutesa as the name of one of the five great divisions of the then kingdom. The name now indicates the whole kingdom, over which the Kabaka rules, and in its Swahili form of "Uganda" the name is now generally used to cover the entire Protectorate, an area nearly seven times the size of the kingdom. To-day Buganda is one of the five provinces which together form the Protectorate. It is only fifty years since the land was opened up to the influence of our western civilization. In every direction the change in the country and people has been remarkable. The spell of age-long isolation has been broken by the railway and the

steamer, bringing tourists to the very doors of the native capital. Education is fast altering the whole outlook of the people, and is slowly but surely undermining the old traditions and beliefs. The old feudal system is giving way before the changing industrial conditions ; houses, roads, plantations, clothing, manners, even language itself, all bear witness to the changes which are creeping over the country.

"And yet, with it all, Buganda remains strangely unchanged. Like its own hills, after the passing of some blinding tropical storm, remaining exactly as they were, only fresher and cleaner from the purifying rain ; like its own days, maintaining steadily their equal hours of days and night through all the changing seasons from January to December ; of all the peoples who have been merged into the Uganda Protectorate, the Buganda alone have preserved their individuality. The Kabaka remains on the throne ; the great chiefs remain in authority ; the native parliament still administers the country as in the days of old," so says the Uganda Church Review.

The other native kingdoms within the boundary of the Uganda Protectorate, are the Kingdom of Bunyoro, the Kingdom of Ankole, the Kingdom of Toro, while the country of Busoga, though not one of the original series of native kingdoms, now has its representative head, or president. To the south of these there are several minor tribes, such as the Bakiga, and to the west the Bakonjo, a small race who inhabit the southern flanks of Ruwenzori and the grassy

slopes to the west of Lake Edward. In the northern regions of the Protectorate the Nilotic tribes form the bulk of the population; the principal of these are the Acholi; they are tall, long-limbed, but of a cheerful and pleasant disposition. To the west, bordering on the Congo, we find the Madi, who are the possessors of a remarkable language quite distinct from any of their neighbours. In appearance and facial characteristics they resemble very closely the natives of the Nile. They are amongst the blackest of the races. Members of the Bari tribe live on the borders of the Sudan, where the tribe itself is largely located. To the east, we find the Lango tribe, to whom the nickname of Miro has been given by other tribes. They are a cheerful and good-natured people, though they have a reputation of having been great fighters. Eastward we find representatives of the Hamitic tribes in the Teso, and their related tribe the Kuman. Eastward of them we find a conglomeration of small tribes, mostly Bantu, occupying the lands around the slopes of Mount Elgon. The main tribe is the Bagisu, of which there are a number of subdivisions.

As we cross the border into Kenya we find ourselves in the land of the Kavirondo, a general term describing the fertile highlands which stretch from lake to mountains.

When the old Arab slave raiders marched up country from Zanzibar they penetrated as far inland as the eastern borders of the great lake. Here they found a people who wore no clothing. In derision they termed them "Kavirondo,"

meaning "savages." Travellers who followed, learned of the name, and without realising that it had been given in derision, went on using it until now the name is firmly fixed. There are about a million people who have come to be embraced within this term. They can be classified in the three groups, Bantu, Nilotic, and Hamitic, according to their languages. The Hamitic only number about 60,000, while the bulk of the population is fairly divided in equal portions between the Nilotic and the Bantu.

The Bantu are divided into about a dozen tribal units, each with its own dialect. The Nilotic are more or less homogeneous with one language.

On the areas bordering to the south-east of the lake the principal people are the Kisii, and to the south of them again are various smaller units.

In the area immediately to the south of the lake, in the Province of Mwanza, in Tanganyika, the main races are the Sukuma and the Nyamwezi.

In the central western areas, the district of Bukoba, and on to the Uganda frontier, the Hehe are the principal tribe.

The first non-negro from the outer world to penetrate into Buganda was a Baluch, named Eisa Bin-Huissan, who had travelled through Unyamwezi and Karagwe, finally arriving at the Court of Suna, who was then King of Uganda. He soon won favour, probably owing to his handsome face and large beard; he was known as Muzahya, or the "hairy one." Through him the King of Uganda and his nobles and peoples first heard of the world beyond their own

country. The King soon sent word to the Arab traders in Karagwe inviting them to his Court.

Sheik Snay bin Amir al Harisi was the first to accept. In 1852 this Arab trader stood in the presence of the most powerful king of the best organised African state then existing, untouched by Arab or European influences. Snay bin Amir remained some time with Suna, gave him much information about the world outside the waters of the Nyanza, and even beyond the coast of Africa. From him Suna and the Baganda had confirmation of the stories of Isa, as Jesus was called in the Swahili language.

They learnt that there really were white men. The aristocratic clan of the Bahima were much impressed by the story of the white men existing beyond the Nile. They had a tradition that there was a time when they themselves had much lighter complexion, and blonder hair. They began to wonder whether these white men were their forefathers and might be coming to conquer their country. This Arab returned to the coast and spread news of the wonderful kingdom here discovered. The Arab community quickly commenced their trade to the inner land. The news came to the ears of the German Missionaries Krapf and Rebmann. Their reports were the indirect cause of Captain Burton's expedition being sent to find out the truth of the stories. Thus commenced the close connection between the white and black races in these parts.

The advance from those days to these has been well described as the "Miracle of Modern Missions."

CHAPTER II

DAYBREAK IN UGANDA

It is the year of Jubilee, 1927 ! Fifty years have passed since the advent of the first Christian missionaries. What history has been made, what a story has been unfolded. These enacted in a great Jubilee Pageant, were both thrilling and inspiring. Scenes of enthusiasm, such as the country had probably never known before, stirred the hearts of the nations, not only in Buganda, but in the kindred kingdoms around, of Bunyoro, Toro, Ankole and Busoga. The actors were in the main the teachers and scholars of the Church Missionary Society. The scenes portrayed were not ancient history. They concerned men and women still living, and touched at almost every point the court and nearest relations of the reigning Kabaka. Those taking part, the principals and the groups, proved that the people were born actors. The scenes depicted were still vivid in the memory of many present. They were enacted, in some cases at least, on the actual historical spots. All this gave a graphic realism to the scene.

The Pageant started with a realistic representation of the days of the old pagan kingdom, before the advent of the European. The arena was a large open space in front of the "Lubiri,"

or King's Palace. This area was filled with successive throngs of Baganda, clad in the traditional bark cloth, or the yet more primitive skins and war paint. Through the course of the Pageant, representations of some of the most stirring scenes that have marked the progress of Christianity in the land during the last fifty years were witnessed. In the first Pageant, that of Old Buganda, we had a vivid impression of life, wild and vigorous. During that week, Kampala, the capital, became thronged with the thousands arriving from the country. How many thousands thus arrived it is impossible to say, but possibly some five thousand. During the actual time of the Pageant the enthusiastic thousands must have numbered ten to fifteen.

In this first Pageant, crowds of children entered the area, herding goats and sheep, and playing their native games with delightful energy. Then came the huntsmen, wild and weird in their primitive garb, flourishing their spears. A leopard was found (or rather its representative) coming out from a thicket. The alarm is given, the hunt commences in real earnest. Nets are spread encircling the thicket. At last there is the triumphal shout, as the enemy is captured.

This was followed by a quieter scene, giving a view of the life of the women in those old days. The Namasole, or Queen Mother, arrives at her Court, carried by her servants. She is followed by a princess, carried likewise on the shoulders of her servants. She has come to pay a visit to the Queen Mother. A group of girls are sent singing down to the river for water. After their

return the women indulge in the dance and singing given on the occasion of the birth of twins. This dance is not only one of rejoicing ; it is an effort to avert the malignant influence of evil spirits.

* * * * *

We leave this peaceful scene for another, where the Kabaka, or king, is seen sitting with his Council. Chiefs are summoned to his presence. They arrive reverentially. One poor unfortunate unwittingly commits a breach of etiquette. A signal is given to the executioners standing by the king. The victim is dragged from the royal presence, bound and taken outside the court for summary execution.

During the reception of the chiefs a Musoga chief, named Luba, comes to inform the Kabaka that the country of Busoga is in revolt. There is an excited consultation. The king sends a group of men, carrying pots of beer, to consult the witch doctor, Nende, as to whether an expedition shall be sent against the Busoga. Nende is seen in his hut, surrounded by an anxious and superstitious crowd. After elaborate ritual with his witchcraft emblems, he sends a messenger back to inform the king of the conditions on which an expedition would be successful. We see the excited messenger and his escort conveying this information to the king. Orders are immediately given by the king for the war drum, Mujaguzo, to be beaten. He, himself, followed by his chiefs, goes to the entrance of the Court to strike the first blow on the drum. He selects

the general for the expedition, who goes out and collects his army, while all the other chiefs present flourish their spears in token of their readiness to fight for the king. A very realistic battle scene follows, with wild charges and excited shouting, in which the Baganda are ultimately victorious.

We see the return of the victorious army, driving and carrying the spoils of war before them. These include a large herd of cattle, which are driven furiously across the scene. The leaders of the expedition return and report to the king. Each has to pass an ordeal to prove whether he has been courageous or not. This consists of ritual drinking from a pot of beer. One man fails in some detail. Immediately the executioners seize him; he is hurried off to his death.

The king receives the victorious general and rewards him with a chieftainship. The whole series of scenes conveyed, as no word ever could convey, the idea of heathenism as it was in Uganda in the days of the advent of the missionary, when that heathenism was undisturbed and unrelieved. As one watched this enthusiastic representation, by some thousands of the present generation, most of them already Christians, it was inspiring to visualise the advance that has been made in this year of Jubilee. The ability of the African in mimicry and acting was seen at its best. One day we find a representation of an old-time chief in his war paint, furious in battle. A few days later we see the same man reverently clothed in the robes of his office, one of the most

earnest of the native pastors conducting the service in the great Cathedral.

* * * *

The second day's Pageant enacted the arrival of the coming of Stanley. It was the advent of a new, and a far greater power. The little lake, known as the King's Lake, a mile or so outside Kampala, was the scene of the second Pageant. This setting lent itself admirably to the Pageant, and the scene was one of the most effective. The Katikiro, or Prime Minister, was seen seated under a crimson flag, in the centre of a group of chiefs by the lake side. Armed soldiers are ranked on either side. The king's band and drummers are at the water's edge. Many thousands surround the scene and line the shores. In the distance the sail of a boat is seen. The Prime Minister sends off a canoe to investigate. This canoe returns with a message that Stanley is arriving. Scenes of excitement follow, as a group of canoes rush across the water to welcome this strange visitor. Amid the firing of guns and shouting, these canoes return. The Gabunga, the Admiral of the Fleet, lands, salutes the Prime Minister, and announces the safe arrival of Stanley. Amid the beating of drums, another canoe is sent off to Stanley's waiting boat, and brings the visitor to land. As he steps on the shore troops present arms, guns are fired, drums are beaten, and the immense crowd indulges in enthusiastic shouting. Six chiefs come down to the water's edge and receive Stanley. He is led off to the presence of the Prime Minister, who

welcomes him with greetings in Swahili. Stanley and the Prime Minister, followed by the chiefs, proceed to a hut which has been prepared for him, where gifts of cattle and food are presented. Amid more firing of guns and beating of drums, the procession of chiefs, soldiers and people, winds off to the "Lubiri," followed by Stanley and his Zanzibar boatmen, with an escort of Buganda soldiers. After a time a messenger arrives from the king, requiring Stanley's presence at the Court. Having selected presents, Stanley starts off with his escort for the long march through the enthusiastic thousands for the Court of the king. His interpreter, boatmen and porters accompany him. Arriving at the Lubiri, further scenes of enthusiasm and riotous drum beating surround him as he approaches the royal presence. Mutesa, the king, rises to greet the strange white visitor. Then there follows the epoch making conversation, and the introduction of the story of the Christian religion. The king and the visitor say farewell. Stanley is escorted to a hut which has been placed at his disposal. Later on another urgent message comes from the king. Stanley is escorted back to the Court, Mutesa again raises the question of the Christian religion and discusses the matter with his chiefs and visitor, he then requests Stanley to write to the people of his own land to send teachers to Buganda. Stanley retires to his own quarters, and writes the memorable letter :

14th April, 1875.

" I have, indeed, undermined Islamism so much here

that Mutesa has determined henceforth, until he is better informed, to observe the Christian Sabbath as well as the Muslim Sabbath, and the great captains have unanimously consented to this. He has further caused the Ten Commandments of Moses to be written on a board for his daily perusal—for Mutesa can read Arabic—as well as the Lord's Prayer and the golden commandment of our Saviour: 'Thou shalt love thy neighbour as thyself.' This is great progress for the few days I have remained with him, and, though I am no missionary, I shall begin to think that I might become one if such success is feasible. But oh! that some pious, practical missionary would come here! What a field and harvest ripe for the sickle of civilization. Mutesa would give him anything he desired—houses, land, cattle, ivory, etc.; he might call a province his own in one day. It is not the mere preacher, however, that is wanted here. The Bishops of Great Britain collected with all the classic youth of Oxford and Cambridge, would effect nothing by mere talk with the intelligent people of Uganda.

"He has begged me to tell the white man that, if they will only come to him, he will give them all they want. Now, where is there in all the pagan world a more promising field for a mission than Uganda. Here, gentlemen, is your opportunity—embrace it!

"The people on the shore of the Nyanza call upon you."

Soon after another white man arrives at the Court of Mutesa, a Colonel Linant de Bellefond, a Belgian in the employ of General Gordon, Governor General of the Sudan. There is an impressive meeting of the two white men. During the conversation, Bellefond agrees to Stanley's request to convey the letter, with King Mutesa's desire, to the Editor of the *Daily Telegraph* in London, through the kind offices of General Gordon. The scene finishes with the farewell of the two white men, who start off on their respective journeys.

In the next scene, we find Bellefond with his

escort on the march. They are ambushed, as they pass a wood, by a crowd of wild Bari warriors. A very realistic scene ensues. A fight in which Bellefond and all his men are killed, or left for dead on the field of battle. After a time a search party is seen approaching. The scene of the massacre is discovered. During the removal of the body of the white man, the letter is found in his long boot. Thus miraculously preserved it is carried on its way and finally reaches its destination in London, where it was published in the *Daily Telegraph*, November 15th, 1875. It was the response to this letter that laid the foundations of the Church Missionary Society's Mission in Uganda.

In his records Stanley writes :—" Since April 5th, I have enjoyed two interviews with Mutesa, and during all I have taken occasion to introduce topics which would lead up to the subject of Christianity. Nothing occurred in my presence but I contrived to turn it towards effecting that which had become an object to me, viz. his conversion. There was no attempt made to confuse him with the details of any particular doctrine. I simply drew for him the image of the Son of God humbling Himself for the good of all mankind, white and black, and told him how, while He was in man's disguise, He was seized and crucified by wicked people who scorned His divinity, and yet out of His great love for them, while suffering on the cross, He asked His great Father to forgive them."

Later the news of the arrival of the missionaries on the southern shore of the lake reaches

Buganda. Mutesa sends letters urging them to come quickly. These letters were written in English by a lad who had been brought up in Bishop Steere's Mission School at Zanzibar, and who had been travelling in the interior with Stanley and left by him in Uganda.

"Shergold Smith and Wilson pressed forward in the *Daisy*, a small steam launch, which they had brought with them in sections. Trying to land at an unknown place they were assailed by a shower of stones and arrows. Smith was rendered almost blind by injuries from the stones. Wilson's arm was pierced with an arrow. No further mishap was encountered, and Rubaga, the capital of Buganda, was reached on June 30th, 1877, a date ever to be remembered in the annals of mission work. Shergold Smith and Wilson were escorted to the reed-walled palace of the king through lines of soldiers dressed in white raiment. Salutes were fired in honour of the missionaries, and of the name of Jesus."

"After the ceremonial reception," says Mr. Wilson, "the king sent a message to say that he had one word which he wanted to say to us, but was afraid to do so before the people in the morning. So about four o'clock we went up . . . HE SAID HE WANTED TO KNOW IF WE HAD BROUGHT THE BOOK—THE BIBLE!" Of course we had.

* * * *

The third and most moving of the Pageants took place at Natete, the historical birthplace of Christianity in Uganda. The supreme significance of the scene lay in the vivid contrast

presented. On the one side stood the Court of the Kabaka, alive with soldiers, pages, women, executioners, resounding with blare of barbaric music. On the other side, stood the little grass-covered, two storied house, built on the actual site where once Ashe's house stood. Here the missionaries, Mackay and Ashe, are seen at work, teaching carpentering, printing, surrounded by the little band of various converts and readers. In this house the drum is beaten to call the "readers" together, Mackay and Ashe appear on the scene in response to the call of the drummer. We see the "readers" coming from all quarters. Slowly and quietly they emerge from the long grass and banana plantations, carefully and anxiously watching their way. When the group have assembled, teaching commences. Attracted by the singing of the hymns, a crowd of passing chiefs jeer, and ridicule the "readers." We witness the busy scenes of carpentry, medical attention, printing and translation. Meanwhile, away in the "Lubiri," we see the chiefs gathering. An anxious discussion proceeds with the king about the new teaching. The class of the "readers" with the missionaries closes with the singing of the hymn "Daily, daily, sing to Jesus." During the singing of the last verse of this hymn, a messenger arrives from the king, giving Mackay the long wished for permission to go to the lake. Thus encouraged, Mackay and Ashe commence preparations for the journey; we see their safari, or expedition, start, with their three personal "boys," Serwanga, Kakumba, and

Lugalama (Ashe's favourite Muhima boy). Then there is a dramatic change, the mind of the king is persuaded by the Arabs and his own chiefs, that the teaching of the Christian religion is a menace to the country. He decides to arrest all "readers." We see the soldiers sent off in hurried pursuit. They return, dragging these three lads with them; the lads are bound and hustled into the presence of the king. With them is a woman, Sala na Wanga, and her child. The king in his rage sentences the three boys to be burnt alive.

Such is the vivid story told us by Ashe :—

"As we neared the lake and were about to enter a tangled forest, which lay between us and the Nyanza, an armed throng suddenly confronted us, headed by Mujasi himself, wearing a dirty pair of European trousers and a shabby coat. I did not know that this miserable-looking object was a Muganda chief, although he carried a long sword. The armed men pressed upon us, and blocked the way, crying out, 'Go back! go back!' (Mudeyo! mudeyo!). We replied, 'We are the king's friends, we have received the king's leave. How do you dare to insult the king's guests?' and we attempted to proceed. On this we were rudely hustled, and the sticks which we were carrying were in eager terror snatched from our hands. Mackay and I offered no resistance, but went and sat quietly down at the side of the path.

"Lugalama and Kakumba, when first arrested, were taken into a house, and Kakumba was beaten in accordance with a common

Buganda custom in the treatment of prisoners. They had compassion on Lugalama, and gave him some food. Next day they were taken to the king's enclosure and their sentence was pronounced, Mujasi being the chief accuser. Sebwato, Lugalama's former master, tried to save him, but in vain.

"And so the three boys, Seruwanga, Kakumba and Lugalama, were led away to death, a mocking crowd following them. 'Oh, you know Isa Masiya (Jesus Christ),' said Mujasi. 'You know how to read. You believe you will rise from the dead? Well I shall burn you, and see if it be so.' These were some of the mocking taunts which they endured, and loud was the laughter which greeted such sallies. But the young Christians, as some reported, answered boldly and faithfully. Seruwanga was a daring fellow, and I can well believe that when Mujasi mocked he would sing 'Killa Siku tuusifu' ('Daily, daily sing the praises'), as all were reported to have done. Kakumba, too, had come to us when all others were afraid, and perhaps his voice joined in the song. But what could have been in poor little Lugalama's heart but the haunting, over-mastering horror of death—and such a death! What a *via dolorosa* was that which these doomed captives were now to tread! But there were none who dared to beat upon their breasts, and show the sorrow that they felt, though there were many sympathising friends who followed, many compassionate hearts that God had touched with a pity which perhaps before they had never known. One of these was

Kidza, Mujasi's 'musali' or guide, and it was from him, gentle, loving and brave, one of God's noblest martyrs, that I heard this story.

"He told me how the mob, carrying gourds of banana-cider, wound on their way till they reached the borders of a dismal swamp called Mayanja, a place I had often visited with Lugalama. Here they halted. Part of the crowd bring firewood, others make a kind of rough framework, under which the fuel is heaped. Then the prisoners were seized, and a scene of sickening cruelty is enacted. Some lay hold of Seruwanga, others Kakumba, and others of Lugalama, brandishing their long curved knives. Seruwanga, has committed his cause to Him who judgeth righteously, and the cruel knife cannot wring from him a cry; bleeding he is cast into the fire. Kakumba appealed to Mujasi. Mujasi believes in Allah the All-Merciful—he pleaded a relationship with him; but alas! there is as much mercy in the knife in the executioner's hand as in Mujasi's heart, and he too undergoes the short agony, and the flame.

"And now the saddest scene of all. Mujasi bids them treat Lugalama as they treated the others. Surely even these men, hardened by frequent executions, have never had to do a deed like this. They come nearer and he cries out, 'Oh, do not cut off my arms; I will not struggle—I will not fight! Only throw me into the fire.' Surely this was the saddest prayer ever prayed on this sad earth—'Only throw me into the fire!'

"The butchers do their work and mar what

was so wonderfully made, and the poor bleeding boy is placed on the framework that the slow fire may finish what the cruel knife has begun. A wail of anguish goes up, becoming fainter and fainter—a last sob, and then silence.

“Musali stood sadly watching the sorrowful scene, wondering perhaps whether his turn may be next, when, Mujasi, drunken with blood, came to him, ‘Ah, you are here! I will burn you too and your household. I know you are a follower of Isa (Jesus).’ ‘Yes, I am,’ said Musali, ‘and I am not ashamed of it!’ Never a truer word was said, and never a braver man spoke. Mujasi then left him.”

Mackay and Ashe, not knowing the fate of their three boys, seek admission to the Court, to plead for their liberation. At the gate, however, they are refused admission and are hustled away; they make another attempt to see the king, and bring a tusk of ivory and a roll of American cloth. These presents secure their admission to the Court. Immediately they reach the presence of the king, alas, they find their mission is vain, they are hustled out. They witness their three boys being taken away by Magusi the executioner, singing as they go the hymn, “Daily, daily sing to Jesus.”

Again the scene changes, the king alarmed at the spread of the new religion among the the pages in his court, orders them all to be brought into his presence. We see the king surrounded by his Court. On the one side of him we see the great chiefs of the country, and the considerable band of the pages of his house-

hold. On the other side of the king crouch the grim band of executioners, with all the signs and implements of their dread office. The king orders those of his pages who are "readers" to stand up. Slowly, one by one, these young Christians rise in their places. Amid the jeers of the Court, they are ordered to cross over the courtyard, where they are seized by the executioners. It was a thrilling moment, and one which must have appealed to the multitudes present, when these lads thus rose and gave themselves over to the executioners. No one who saw this scene, and understood its meaning, will quickly forget it. It marked the rise of a new thing in Uganda. A new and unconquerable spirit which was not afraid of the wrath of the king, and cheerfully faced mutilation and death rather than give up their new found faith. We saw them dragged off, with their hands bound behind their backs, and the rough wooden yokes round their necks. Hustled and persecuted, yet triumphant, the boys are taken away to execution, smoke is seen rising in the distance, proclaiming the passing victory of paganism. However, the real strength of the new faith has made itself triumphantly felt. In the great throngs that watched this pageant were some who had witnessed the original scene. Here was one at least, an aged and respected chief, who had actually been one of the pages who crossed the court to face death, but who was subsequently reprieved. Others present had passed through that terrible time, but had succeeded in escaping from the hands of the executioner.

We see the soldiers leaving the Court, after the scene before the king, and scouring the countryside to discover other "readers" in hiding. A number of these are caught and bound and hustled off with those who are already condemned. We witness the return of the executioners, and the enthusiasm of the momentary triumph of heathenism. Many a realistic scene brought tears to the eyes of the onlookers. The story thus unfolded must have had an immense influence on the thousands of the younger generation who witnessed these scenes.

Immediately following this Pageant the greater part of the huge assembly that had witnessed it moved off to Busega, some half-mile away, to the actual site on which the first three martyrs laid down their lives. Here, around the Martyrs' Memorial Cross, a service was held, a fitting conclusion to this day's great ceremony. It was a glorious evening, as the golden rays of the setting sun lit up the stone of this memorial, and the faces of bishops and leaders gathered around the sacred spot; not only was it a reverential act of worship, but the story was retold by men who were actual eyewitnesses of these and other scenes, in the days of persecution. As they looked around the immense throng, representative of the present-day generation of Christians, feelings must have surged through them at the thought of the marvellous transformation that had taken place within their own life time. The service concluded with the singing of the martyrs' hymn, "Daily, daily, sing to

Jesus." The moving scenes of such a day could never be forgotten.

* * * *

The fourth Pageant gave the arrival of Gordon and Walker ; crowds congregated in the roads leading to the Lubiri. There the great chiefs of the country are seen assembling. The king comes out and is surrounded by an excited crowd of Arabs, gesticulating fiercely, pressing for immediate action ; a messenger is sent to call the two Europeans. The war drum is beaten. Excited crowds gather and line the approach to the Lubiri. Walker and Gordon appear walking unconcernedly through the threatening crowd, who brandish their spears at them, throwing dust into the air, and shouting " Mwanga, Mwanga." As the two Europeans enter the Lubiri, armed men surround the king, and guns are pointed at Walker. The whole Court rises as they enter ; Gordon and Walker, sitting on camp stools enter into conversation with the king. The attitude of the king, chiefs and crowd are threatening. The lives of the two Missionaries hang in the balance. Walker is thought to be an emissary of the new Bishop Parker, and to be charged with threats of vengeance. The tense situation is relieved when Walker tells of the death of the Bishop. Gifts of a chair, and a carpet, are presented to the king. The king then leaves and Gordon and Walker also retire, escorted by the king's bodyguard.

* * * *

The scene again changes, the fifth Pageant

gives the Proclamation of the Protectorate. A flag staff is erected in the Lubiri. A band is heard in the distance and Colonel Colville arrives, accompanied by British officers and troops. Mwanga and the chiefs meet him at the foot of the flagstaff. A document is presented to Mwanga and the treaty signed by him, whereupon Colonel Colville reads the Proclamation, and the flag is hoisted. As the flag is run up to the mast-head the band plays "God save the Queen." There is a stately procession, led by Colonel Colville and the King, followed by the British officers, troops, chiefs and crowds.

* * * *

Again the scene changes, the great Jubilee Day opened on the morning of Thursday, June 30th, 1927, in glorious sunshine. On this day fifty years ago, Lieut. Shergold Smith, R.N., and the Rev. C. T. Wilson, the two survivors of the party of eight which had started for Uganda the previous year, reached the Court of King Mutesa. Long before the appointed hour of eight o'clock, the Cathedral hill top was crowded. Inside and out of the sacred edifice the people waited for the reinterment of the remains of Alexander Mackay in the little God's acre facing the west end of the Cathedral, where the mortal remains of so many of the early pioneers rest. The bones of Alexander Mackay, which had been brought from their resting place near the south-east of Lake Victoria, arrived in the Cathedral the night before. There they lay in state until the morning,

and after a short and impressive service in the Cathedral, the coffin with the sacred relics was carried reverently to their final place of rest, watched by Bishops of all the neighbouring Dioceses and the representatives of all the neighbouring Christian churches to the far confines of the Uganda Protectorate.

Then there followed the great Service of Thanksgiving. The crowded nave and aisles of the Cathedral hold more than three thousand worshippers. All were there in a representative capacity. It was no casual assembly. The front seats facing the chancel were occupied by His Excellency the Governor and Representatives of the Administration. On the other side sat the four kings of Uganda, His Highness Sir D. Chwa, K.C.M.G., King of Buganda ; Edwardi Sulimani Kahaya, King of Ankole ; Tito Winyi, King of Bunyoro ; Daudi Kasagama, King of Toro ; and Ezekieri Wako, President of Busoga. Every country and district in the Protectorate sent its elected representatives of Church and State. Outside, the assembly, unable to obtain admission, exceeded that within the Cathedral. The Right Rev. the Lord Bishop of Uganda, and his fellow Bishops, the Bishop of Nyasaland, the Bishop of Mombasa, the Bishop of Zanzibar, the Bishop of Masasi, and Bishop Taylor Smith, K.C.B., C.V.O., D.D., all joined in this great act of thanksgiving. The Jubilee choir rendered the musical service in a most efficient manner. The service opened with the processional hymn, " O God our help in ages past." The Litany of Thanksgiving embraced the thanks of all the

people for the many tokens of Christian grace that have followed the work of the Church in Uganda during these fifty years, after which the Te Deum was joined in by the whole assembly. The sermon was by The Bishop of Uganda, who re-told the story of Grace during the years that have passed. Then followed the Thank-offering, during which the choir sang "Now thank we all our God," and "O Lord of heaven and earth and sea." This thankoffering was not only from the congregation assembled at that time, but there were deputations from each Rural Deanery, who presented their gifts from their own districts at the Holy Table.

After the singing of an anthem, the representative of the British and Foreign Bible Society (Mr. W. J. W. Roome), ascended the chancel steps and met the Lord Bishop of Uganda for the presentation from the Society, stating: "Right Rev. Father in God, I herewith present to you a copy of the Holy Scriptures, in the Luganda language, the gift of the British and Foreign Bible Society to the Native Anglican Church in Uganda on the occasion of its Jubilee, for the use in the Cathedral Church of St. Paul, Namirembe."

"Thy words were found, and I did eat them, and Thy words were unto me a joy and the rejoicing of my heart."

After the Bishop had received the Sacred Volume, he placed it on the lectern, and the Lesson, Hebrews x. 32 to xi. 2, was read in Luganda by the Rev. Apolo Kivebulaya, so well-known as "Apolo of the Pigmy Forest."

It was fitting that this heroic representative of the early Church in Uganda should be the first to read the lesson from this volume. As one saw him advance to the lectern, and thought of the wonderful story of his life, of the persecutions he had endured, and the sufferings of days gone by, for the sacred Kingdom of Christ, one felt that no more fitting figure could have led the assembly in the reading of such a passage. Grey-headed, but still vigorous, after thirty years, he is still the honoured and faithful leader of the little flock across the frontiers in the wilder lands of the Congo.

A SERVICE OF COMMEMORATION followed in English, and then in Luganda, after which a memorial tablet in memory of the Buganda Martyrs was unveiled by the Bishop of Nyasaland, with the Bishop of Uganda and the Bishop of the Upper Nile standing on either side as representatives of the United Dioceses of Uganda and the Upper Nile. After the unveiling of the tablet, concealed buglers sent the "Last Post" and the "Reveille" echoing down the high arches of the Cathedral. The service concluded with the National Anthem. It was indeed a moving scene. Perhaps one of the most moving moments of all was when the Bishop of Uganda called those in the congregation who had actually witnessed and passed through the days of persecution to stand up. Some twenty or more did so, in the presence of the whole assembly. It was a Service of Thanksgiving for fifty years of unnumbered mercies to the Christian Church in Uganda, and an earnest of the great advance

of Christianity in the days to come, that so many are longing and praying for.

The Blessing and then the National Anthem concluded a singularly impressive service, which none who took part in it, and in any way entered into its spirit, will quickly forget.

In the afternoon the Schools, which had perforce been shut out from the morning service, marched up to the Cathedral in a great procession, four deep, headed by the school bands. Every corner of the great Cathedral was crowded with boys and girls, come together from every part of the Protectorate, alert, keen, and wonderfully reverent. The sermon preached by the Ven. Archdeacon Blackledge, was an appeal to the younger life of the Protectorate to consecrate to God its best years and make the future worthy of the past. The Thanksgiving Service on the Thursday was the crowning Service of the celebrations; but in some ways the great Communion Service, which occupied more than three hours of the following morning, was the greatest Service of all. The sermon was preached by the Bishop of Mombasa: "I have set before thee an open door," the open door of a great opportunity. There were 1,392 communicants, and throughout the long Service, save for the singing of familiar hymns, there was a great stillness, and a deep sense of the presence of the Unseen. Thus closed the great Jubilee of Thanksgiving!

CHAPTER III.

NAMIREMBE—THE WATCHING MOTHER

FROM the Port of Entebbe, three hours steaming up the beautiful waters of the Murchison Gulf, and we arrive at the little Port of Luzira, the jumping off place for Kampala. The port is connected with the town by a seven mile railway. The line passes through the papyrus swamps to the higher land at the base of the group of seven hills on which the various sections of the capital are found. The arrival of the weekly train from the steamer marks a busy time. White, black and brown will throng the station yard. The road from the station climbs the hill of Nakasero, where the English commercial community lives, and the various streets of the Indian Bazaar are situated. On the crown of the hill, the official residences rise to the healthier regions. From this vantage point we view the other hills, Mulago with its fine Government Hospital, then on to Makerere, with a modern college, the headquarters of the Government Educational Institution ; across the valley the Roman Catholic Cathedral of the " White Fathers " at Rabaga, the the French Mission, stands out clear cut against the sky ; beyond, on the opposite hill of Nsambya we see the community of the English Roman Mission. Above all these and dominating the panorama, rises Namirembe, the Hill of Peace, crowned with its Cathedral of St. Paul. Around

it group the various institutions and residences of the Church Missionary Society, with the Bishop's residence to the right, and the cluster of the extensive Mengo Hospital to the left. Here indeed we have the home, the heart of the great Uganda Mission. The majestic Cathedral may be likened to the Mother Bird, under whose wings nestle so securely the activities of the Native Anglican Church and the Mengo Hospital. Towering above its surroundings, it forms one of the most inspiring sights in the country. It is visible far and wide and may be seen from most of the centres of activity that radiate some dozen miles around the capital, where the chief institutions have been established. To the south-west the Hills of Budo are crowned with the King's School. In the opposite direction the Bishop Tucker Memorial College, at Mukono, provides the theological education of the Mission. In between lie the High School Building for Girls at Gayaza. On beyond, Ndeje, where so much is being done for the younger girls. Beyond this circle again, we travel far in thought and vision to the scenes of distant kingdoms, every one of which is alive with the activities of the Christian Evangel. Beyond them again lie the great Mission spheres of Kavirondo, the Sudan, the Congo and Ruanda.

The first Christian service in Uganda was held on Saturday, July 8th, 1877; King Mutesa and his leading chiefs were present with those first pioneers, the Rev. C. T. Wilson and Lieut. Shergold Smith, R.N. This was either at Natate or Rubaga.

The first church was erected on the lower slopes of Namirembe in 1890. The hill was given to the Mission in 1891 by Mwanga. After providing the first home for the young Christian fellowship, it was blown down on October 11th, 1894. Quickly, the growing Christian Community built a larger edifice on the summit. This became the first Cathedral Church of Uganda in 1898, and was of a very temporary character, constructed after the style of native buildings. It soon gave place to a more permanent structure, which was consecrated on June 1st, 1904. After six years of useful service this was destroyed by lightning on September 23rd, 1910. Undismayed, the rapidly growing Christian community set about the task of constructing a permanent building of brick, stone and tile. This was consecrated on September 13th, 1919.

As we watch the morning or evening glow of rose, or gold, bathe brick and tile of the vast cathedral in one harmonious picture, it is hard to realise through what heroic stages this House of Prayer has risen. In the darkest hour of Mwanga's persecutions it is on record that on July 26th, 1885, a congregation of 175 gathered at the Mission House for prayer, and 35 partook of the Holy Communion.

Next—not on the summit, but on the lower slopes—when the fire of persecution was past the first church in Uganda was planted. Of that memorable event the Rev. R. H. (afterwards Archdeacon) Walker wrote, in March, 1890: "In the heart of the dark continent a native

building is being erected for the sole use of worshipping God."

It speaks volumes for the enthusiasm and devotion of the people that, during the years of stress owing to the war, the present cathedral was completed. It stands a monument to African generosity and missionary perseverance. It is a magnificent Gothic structure, and cost some £30,000, only one third of which sum was contributed in England. The balance was given by the Christians in Uganda themselves. This is the building that has become the Mother Home.

We have seen something of the triumphant service of the Jubilee Thanksgiving. This visible emblem of the growing Native Anglican Church in Uganda is destined to witness many other memorable gatherings. In the days that lie ahead, more peaceful we may hope than the past years of strife, there may be fewer occasions for honouring those who have given their lives for King and country. This Mother Church has witnessed more than one such occasion. On Sunday, September 12th, 1920, an immense congregation was found within its spacious and cooling walls. It was another memorable service, marked by the presence of His Excellency the Governor, and many of the higher officers responsible for the administration of the country. All had gathered for one purpose, to thank God for Victory and for the lives of the Baganda who had fallen in the East African Campaign. These men, so many of them Christian teachers and Evangelists, had volunteered for the common

cause on behalf of humanity. They had gone forth not counting their lives their own. This day the representative of the King of England, their own Kabaka, or king, and the leading men in their own country, both British and Baganda, met in thanksgiving and dedication. The service was conducted by the Ven. Archdeacon G. K. Baskerville, one of the veterans of the Mission, who had taken a leading part in its organisation for thirty years. A fine oak Lectern was unveiled by His Excellency the Governor, Sir Robert Coryndon, K.C.M.G. It had been presented by the Government to the Cathedral in memory of those Africans from the Uganda Protectorate who fell at the front in the Great War, 1914-1918. The standard which supports the eagle rests on recumbent lions.

“Presented by the Government of the Uganda Protectorate in Memory of the African Natives who fell in the Great War.”

“Their name liveth for evermore.”

It was a memorable day in the history of the Uganda Church. It sounded a note of victory, and hope for the future. Looking down the vast assemblage to the triple west entrance we witnessed the blaze of tropical sunshine without light up a trio of other memorials on the green sward. The little God's acre crowning this hilltop, contains amongst others all that is mortal of three men who were so much used in the making of the Uganda Church,—Hannington, Pilkington, Millar—the man who pioneered the way, the man who gave the Bible to the people, the man who won their friendship. Bishop,

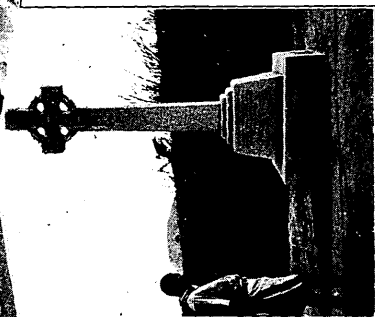
THROUGH MARTYR FIRES.



RECEIVING THEIR
SENTENCE.



READERS CROSSING TO
EXECUTION.



MARTYRS' MEMORIAL CROSS.

THE KING OF BUGANDA.



H.H. SIR DAUDI CHWA, K.C.M.G., AND QUEEN IRENE.

Linguist, Companion ; Guide, Philosopher, Friend. Each the complement of the others ; each giving his soul with his work ; each leaving his impress on the country, people and Mission.

* * * *

And yet another scene of enthusiasm, this time it is an African that the great congregation is anxious to hear. Uganda has welcomed one of Africa's greatest sons, the late Dr. Aggrey. Immediately on his arrival in the country, as a member of the Phelps Stokes Educational Commission, he had won the hearts of the people. All interested in the welfare of Africa must know something of his story. A native of the Fanti tribe of the Gold Coast, he had risen to the greatest heights of educational ability and consecrated devotion. As he moved amongst the people his inspiring genius won their confidence. This sabbath day he is to preach in the great Cathedral. Every seat is occupied, every space filled. The pews contain the wise men of the country, anxious to hear a fellow African. The younger generation crowd the aisles.

Not knowing Luganda, the language of the people, Dr. Aggrey had, perforce, to speak by interpretation. He had an excellent interpreter, one who knew English almost as well as his mother tongue. When Aggrey ascended the pulpit, and commenced his sermon, a hush passed over the vast assembly. With vivid story and fiery eloquence, the spirit of which the interpreter seemed instinctively to catch, he thrilled the great congregation. No one who

witnessed the scene can forget that service. He closed his sermon in parable. As an African he realised what such an appeal would make to his people. He gave, once again, "The story of the eagle" with dramatic effect. He told of a man travelling through a forest in search of a bird which might interest him. Securing a young eagle he placed it in his fowl yard and gave it chicken's food to eat, even though it was an eagle, the king of birds. Five years later a naturalist, passing through his garden, remarked, "That bird is an eagle, not a chicken." "Yes," said its owner, "but I have trained it to be a chicken, it is no longer an eagle." "No," said the naturalist, "it is an eagle still, it has the heart of an eagle, and I will make it soar high up to heaven." "No," said its owner, "it is now a chicken, and it will never fly."

They agreed to test it. The naturalist picked up the eagle, held it up, and said with great intensity: "Eagle, thou art an *eagle*, thou dost belong to the sky and not to this earth; stretch forth thy wings and fly!"

The eagle turned this way and that, and then, looking down saw the chickens eating their food, and down he jumped.

The owner said, "I told you that it was a chicken." "No," said the naturalist, "it is an eagle. Give it another chance to-morrow." So the next day he took it to the top of the house and said: "Eagle, thou art an eagle; stretch forth thy wings and fly!"

But again the eagle, seeing the chickens feeding, flew down and fed with them.

Then the owner said : “ I told you it was a chicken.” “ No,” asserted the naturalist, “ it is an eagle, and it still has the heart of an eagle ; only give it one more chance, and I will make it fly to-morrow.”

The next morning he rose early and took the eagle outside the city, away from the houses, to the foot of a high mountain. The sun was just rising, gilding the top of the mountain with gold, Every crag was glistening in the joy of the beautiful morning.

He picked up the eagle, and said to it : “ Eagle, thou art an eagle ; thou dost belong to the sky, and not to this earth ; stretch forth thy wings and fly ! ”

The eagle looked around, and trembled as if new life were coming to it ; but it did not fly. The naturalist then made it look straight at the sun. Suddenly it stretched out its wings, and with the screech of an eagle it mounted higher and higher and never returned. It *was* an eagle, though it had been kept and tamed as a chicken !

The attention of all had been riveted on the speaker. Here was one of themselves, speaking to them as if he were a European ; one of themselves who had attained the highest education and qualifications, one who knew the black man as no white man could ever do. In closing, he cried with great dramatic power, “ My people of Africa, we were created in the image of God, but men have made us think that we are chickens, and we still think we are ; but we are eagles ! Stretch forth your wings and fly ! Don't be content with the food of chickens ! ” Then

leaning over the pulpit, and looking down to the nearer seats, where the Missionaries and other white folk were in his audience, he exclaimed in a subdued voice, "Don't give us up if we don't fly at first. We are eagles, we will fly, only give us time, and be patient."

Nestling under the shelter of the Mother Cathedral, on the lower slopes of Namirembe, we find the educational institutions that have accomplished so much in the uplift of the rising generation.

The High School, the Central School for Boys, and the corresponding school for Girls. Come down the slope of the hill below the Bishop's house and enter a classroom of the Mengo Central School. You will find it packed with keen, eager, and intelligent faces.

One of the oldest buildings on the hill of Namirembe is that used for the Girls' Central School. The sight of several hundred clean and well-dressed lassies responding to the highest type of education is an inspiring scene.

Miss Bird, one of the earliest of the noble band of women who have come out for the redemption of Uganda's girlhood, was the pioneer.

Still living, and active, in her home on Namirembe, Miss Furley, the first white lady to set foot on the soil of Buganda, has spent a lifetime on behalf of the women of Uganda. What a transforming power her influence amongst the women of Buganda has been eternity alone will reveal.

Many of the noblest chapters in the annals of modern missions are written around the

enterprise of gifted Christian medical men and women, who have renounced attractive prospects in the Homeland, in order to follow in the footsteps of the Great Physician. Our circuit of Namirembe would not be complete without a visit to the greatest Christian institution for the relief of suffering men and women between the Indian Ocean and the Atlantic. Three decades ago Dr. Albert R. Cook, a young Medical Missionary, commenced amid immense difficulties, this work of healing, and on May 14th, 1897, opened two houses with reed walls, thatched roofs and mud floors. It was his first hospital. Now, more than thirty years later, there are large airy wards, with separate buildings for Africans, Asiatics and Europeans, delightfully situated on the western slopes of Namirembe hill, facing a panorama that stretches for miles to the waters of the lake. The whole building is electrically lighted, there is a completely equipped operating theatre, the most up-to-date X-ray plant in the country. It is the only one of its kind in Eastern Africa, so that not only does the Uganda Government send all cases to Namirembe for X-ray examination, but patients come hundreds of miles from Kenya and Tanganyika for the diagnosis they are unable to obtain in their own countries. In 1897, 141 patients were admitted to the hospital, and there were 16,053 cases seen as out-patients; to-day the in-patients number 11,200 and the out-patients 364,550, during the course of a year, for all the hospitals of the Mission.

Aided and assisted in every way by a dis-

tinguished Sister from Guy's Hospital, in the person of Miss Timpson, who, in 1900, became his loyal and devoted wife, Dr. Cook (with his brother, Dr. J. H. Cook) has built up the hospital at Namirembe from its beginning in 1897, and has also aided in the establishment of mission hospitals at Kabale, Toro and Ngora.

As a distinct branch of their medical work Dr. and Mrs. Cook have started most successful Maternity and Child Welfare Centres in Kampala and in twenty-three other centres in the surrounding country, and these, in 1925, dealt with 1,723 confinements, and 117,056 out-patient attendances for ante-natal treatment.

While on safari one day, I sought lodging at one of the smaller hotels in Dar-es-Salaam. The proprietor of the hotel, a burly Boer, cast his eyes over my luggage. Seeing a label marked Kampala, he asked if I knew anything of the place. Being assured that I did, he further asked, "Do you know a wonderful doctor there, a Dr. Cook." "Indeed I do," I said, "Ah, well," he remarked, "we all believe if we have only a few days to live, if we can only get to Dr. Cook, we will be all right!" Here was a testimony a thousand miles away. The Boer was speaking for himself and his compatriots, so many of whom have migrated to the Kenya highlands as farmers. No wonder European patients from the countries around will travel hundreds of miles to be treated by him. The story of the love of the African, and Indian, for the good and kindly Doctor is realised in the thousands who in time of need make for the

Mengo Hospital. While Dr. Cook has so largely been the instrument under God in building up this beneficent institution, he would be the first to give credit, where credit is due, and to recognise how ably his efforts have been seconded by the splendid staff that has from time to time been associated with him.

The hospital was the pioneer in medical work in the Protectorate. It has ever since held the lead in introducing vaccination for smallpox and in notifying the first case of sleeping sickness. The hospital has also done pioneer work in the medical education of the native. The Lady Coryndon Maternity Training School is doing, under the direction of Mrs. Albert Cook, M.B.E., a splendid work in training native women as midwives. In view of the terrible infant mortality in Uganda, caused by ignorance, dirt, and venereal diseases, the contribution made by such medical work to the welfare of the Protectorate is incalculable.

Mengo Hospital has taken the lead in the development of Maternity and Welfare work :—

Ten years ago there was only one C.M.S. hospital which specialized in maternity training and child-welfare work ; now thirty of the mission hospitals undertake one or other of these activities. Dr. A. R. Cook thus summarizes the results of the M.T.S. work at Mengo : (i) The population of Uganda, instead of being a steadily diminishing one as it was seven years ago, is now a steadily increasing one ; (ii) The maternal death-rate in the country centres in Uganda is now only four per thousand, which is the same rate as obtains in England and Wales ; (iii) The infant mortality in cases attended at the centres is less than one-

tenth of that which used to prevail in the country before the work was started ; (iv) In the last year ten more midwives passed their final C.M.B., raising the total number of certified midwives, trained in the Lady Coryndon M.T.S., to eighty-two. Two more temporary, and two permanent welfare centres were erected in the year. There are now twenty-five country centres.

Maternity and welfare work based on the system and methods of the Uganda M.T.S. was introduced by the Government into Kenya Colony a few years ago ; and at the present time a precisely similar system is being introduced into Nigeria through the Director of Medical and Sanitary Services of that Colony.

Such a vast organization, with all the latest appliances for medical research and healing must depend on a fully equipped Dispensary. Here we find one of the most complete and up to date in Africa.

CHAPTER IV

THE KINGDOM OF BUGANDA

WE start from the Capital on another quest. A fine motor road leads in the direction of the lake eastwards and serves the area to the north of the lake. It continues to the farthest limits of the Protectorate. It is the cotton season, and there is considerable traffic on the road. Native life in every form is visible. Along the way we meet many "Hamali" carts. This is a Swahili term for the "man haulage" of carts. It is a very primitive, slow and cumbersome means of progress, but one which had been almost universally adopted before the advent of the motor. Half a dozen, or a dozen men, will drag a two wheeled, or four wheeled, cart with its heavy burden, sometimes as much as a ton in weight. Before the set of sun some quiet spot at the side of the road is found. The cart with its load is drawn in. The squad of men camp under and around the cart. Late one afternoon as I was cycling along this road I met one such group preparing for the night. In the distance they appeared all clustered around a reader. Coming up it was seen that the reader had the good "Old Book," issued by the Bible Society. The whole party were enjoying family prayers with the reading of Scripture. Many of these "Hamali" men are Christians and carry the

only literature they possess, and need, with them. Thus "the Word" is made known.

The story of the Kingdom of Buganda has been outlined in the Jubilee Pageant. The centre of its life has been visualised in Namirembe. We continue that story in the activities of the Institutions that form a girdle around the capital.

The King's School at Budo, the High School for Girls at Gayaza, the home of the young maidens at Ndeje, and the glory of the Uganda Mission Educational system at Mukono, with the "Bishop Tucker Memorial College" will all pass in review.

It is only eight miles across from the hill of Namirembe to the hill of Budo. In the low lying country in between lie the spots where so much of the history of the country has been made. As we follow the winding road for some couple of miles down hill, we reach the swamps where the martyr fires burned, and where the Memorial Cross now stands. A good motor road has taken the place of the old country tracks along which the Missionaries used to come and go. Some two miles before the end of our journey we commence the winding climb that leads us around, and over, escarpments to the clear, breezy heights and the extensive group of old, gnarled trees to the right, sacred to the nation as one of the spots where certain of the Coronation ceremonies of their kings always take place. To the left we look over the undulating valleys. Forest and grass stretch some eight miles to the blue waters of the Napoleon Gulf

of the lake. In between, in the far distance, the Cathedral Hill of Namirembe fills in the horizon. The site of the school has been well chosen. It is one of the most healthy, and beautiful for situation. Entering the fine "campus" we might almost be in sight of some of our educational establishments at home. The merry crowd enjoying the hour of recreation is clearly of the African race, however. In front of us, the lecture hall and classrooms; to the left, the beautiful, but simple Church of the Martyrs' Memorial. Around the other sides of the "quad" are the one-storied dormitories. This group of buildings has served for many years. Within its walls have resided, and been trained, the kings and leading chiefs of the countries around. The school was first built for 90 boys. Those in residence have often exceeded that number. Competition for the vacant places has been keen. There is an entrance examination with various scholarships, that are eagerly contested for. The Principal speaks warmly of his staff of African assistant school-masters, and their readiness and ability to accept responsibility. The school was largely built up by the brothers Weatherhead, whose name will go down to posterity for the splendid work they did for the young men of Uganda. The present Headmaster, the Rev. H. M. Grace, is a man equally inspired with love for the "young idea," and as capable an administrator and teacher. Under his guidance a new additional "quad" has been erected, financed largely by the Baganda themselves, providing a complete set of dormitories

for the younger lads of the High School, that formerly found its home at Namirembe, with temporary classrooms for the Junior School.

The union of the two schools has brought the numbers up to two hundred and eighty boys. The headmaster has no longer a lonely row to hoe, for with two schools rolled into one, concentration of staff has become both essential and possible. He is now ably supported by four European, and eleven Baganda masters. Here is a unique opportunity! For ten years, from eight to eighteen, the future leaders of Uganda are in the hands of the school. Term by term, and year by year the foundations of Christian character are deeply laid. The school is divided into Junior, Middle and Senior Schools. This year a new development is on foot in the shape of a practical farming course. This begins at the school, but ends actually on the "shamba," or farm, of one of Uganda's most successful European planters, himself a staunch friend of the Mission.

"Mens sana in corpore sano" is the motto of the staff. Here, every side of the young man is developed, with every opportunity for the finest form of athletic exercise. In this Budo School has led the country. The football team is quite capable of challenging a team composed of Europeans.

In spite of the criticism sometimes levelled at "mission boys," Europeans—far and wide—continually, and urgently, appeal for King's School boys, especially those trained in English.

The Kingdom of Buganda has produced

many fine, intelligent, educated and progressive men. The reigning Kabaka, Sir Daudi Chwa, K.C.M.G., is one of the most enlightened rulers in Africa, a leader in Church and State, ever seeking the welfare of his people. He has been ably supported by such men as the late Katikiro, Sir Apolo Kagwa, K.C.M.G., who has been the chosen leader of his people from the days of persecution to the present progressive era. Ham Mukasa and many another, sincere friend of the Kingdom of Christ and of England, has proved the worth of the African ruler, redeemed by Christ.

Education has wrought a transformation in Uganda. Now that transformation has come, and what it means for the future of the country has been given us by one of the most experienced of teachers—Mrs. H. M. Grace tells in *Changing Uganda* :—

“ If you could look back over the past fifty years you would see an amazing process at work—an educational system being gradually built up. First of all, little village schools with old and young together, poring over their alphabets and syllables in order to learn to read the Bible, and be baptized ; then, as years went on, and needs grew, you would see more efficient schools at certain centres, with more subjects and perhaps some industrial work taught ; and finally, the boarding schools, where, with pupils ‘ living in,’ the greatest opportunity of all is found. Year by year this work of pioneer education, gradually adapting itself to growing needs and changing conditions, went on—always against impossible odds. The schools were like the leaven leavening the whole country. They played their inevitable part in the gradual process of change at work in Uganda.”

Retracing our steps to the Cathedral, and a ten mile road brings us to the Hill of Gayaza, and the Girls' High School. This excellent school is doing for the education of the girls of high social standing, what Budo is doing for their brothers. A Normal School has also been established, which is preparing a steady supply of well-trained teachers for the girls' schools of Uganda. Miss A. L. Allen, the Principal, will give the story :—

“ In former years the Baganda, more especially the men, used to ask : ‘ Why should girls or women be educated ? ’ and many obstacles were put in the way of the girls. The people had to be taught by experience that a country can only go forward successfully when its women are educated side by side with the men.

“ Our young Baganda are very keen on going forward, and appreciate more and more the education of the girls, who, we are glad to find, have not been spoilt by being educated.”

A dozen miles farther out from the Capital, and on the crest of another ridge, the Station of Ndeje looks out over a vast panorama of country, with hamlets clustering in the banana plantations, and forest groves in the valleys. It is a general Mission Station, with all the departments of activity associated with such. Under the inspiring genius of Miss Taylor and her companions, great work has been accomplished amongst the younger girls and women. The station itself is indeed beautifully situated, but its exposed position has more than once made it the victim of nature's fury, and the malice of evil disposed enemies.

Perhaps the very sufferings of the Christian community that these disasters have caused, tell their story of grace and character wrought by the teachings of the Evangel.

* * * *

At the sixteenth milestone on the way from Kampala to Jinja, we find the well cultivated gardens of Mukono lining the road. We have reached the "Bishop Tucker Memorial College." It is beautifully situated with an expansive and glorious view of upland and valley to the west. Behind the College lies a forest, through the vistas of which glimpses are obtained of lake scenery. The College buildings have recently been completed, through the untiring energy and inspiring leadership of the one who for so long has been its Warden, the Rev. Canon E. S. Daniell, a name that must have prompted thought and courage to many a student. Someone has said, "He who does the work is not so productively engaged as he who multiplies the doers." With such an idea in mind, and given "open eyes" a classroom can become the greatest scene of romance in the mission field. This is verily true of Mukono.

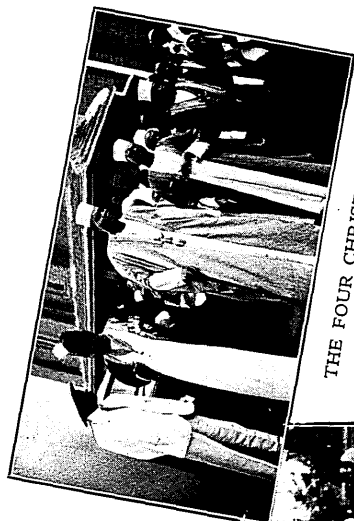
The College buildings are grouped round an extensive quadrangle. Along the higher side we have the main buildings, with their range of up-to-date classrooms, flanked by a splendid lecture hall, and the "Thornycroft Memorial" Chapel. In the "Morton" classroom, you may find some 25 of the advanced students, being trained in modern methods of instruction by

one of the European masters. In the "Harriet Tennant" classroom, you may find one of the African staff expounding the Gospels in simpler language for the students from the slopes of Mount Elgon, men who are just emerging from the gloom of primitive animalism, cannibalism, ignorance and vice, into the Light of the Gospel of Christ. Upstairs in the Kabaka's Library we shall find a keen, though small, divinity class, reading for Holy Orders.

Such a visit will transport you into the midst of the romance of human progress. It will bring you face to face with the potential uplifting power of the Holy Spirit in the men before you, waiting to be galvanized into activity, as soon as they reach their future spheres of work, throughout the Dioceses of "Uganda" and the "Upper Nile." "For over twenty years," remarks the Warden, "I have been engaged in this classroom mission work. I can thank God for one man after another, now numbering hundreds, who has become truly 'the light of the world,' 'the salt of the earth,' and 'witness of Christ,' 'the angel of the Churches,' in a country as big as the United Kingdom. During our college vacations we have often visited them in their spheres of service, and have returned encouraged and re-inspired for the next term's work.

"It is at such seasons as the biennial Synod, when some seventy clergy, born in Uganda, enter the Cathedral in procession, that one is thrilled as one reflects how they are holding forts which, owing to the meagre reinforcements from home, would have been abandoned long ago if

FROM THE OLD ERA TO THE NEW.



THE FOUR CHRISTIAN KINGS OF
UGANDA.



THE WITCH-DOCTOR AND
HIS EMBLEMS.



THE HERALD!

THE PORTALS OF HOPE.



INDIAN PATIENTS AT MENG0 HOSPITAL.



AFRICAN PATIENTS AT NG'ORA HOSPITAL.

these men had not been trained. Some have even advanced into areas hitherto unreached by the Church of Christ, and which, but for them, would still be lying in darkness, and in the shadow of death. What romance there is in the classroom after all ! Yes, to multiply the doers is as romantic as to do the actual work. It is certainly more effective and far reaching.

“ In their training at Mukono we have striven to keep first things first. The chapel, as representing the highest, is the keystone, as it is also the foundation of our corporate life. Character-training is always our chief objective. To contribute to this service for the common good, and especially to ‘ strangers ’ (that is, students from distant tribes), is the rule of life. There are the usual academic and technical studies, and games, so necessary for developing muscular Christianity, instead of flabby, invertebrate priggishness. Work for the community is suggested by the upkeep of the grounds and the playing fields.”

CHAPTER V

THE KINGDOM OF BUNYORO

BUNYORO is credited with being the cradle of the central Bantu families. The knowledge of this kingdom was brought to Europe by Mr. (later Sir) Samuel Baker, who with his wife, were the first white folk to travel through the country.

Travelling from Egypt through the Sudan, in quest for the sources of the Nile, he met with such difficulty both from the climate and the people, and the obstacles in the unknown country, that by the time he reached the borderland of Bunyoro he records :—" I was of very little use as the fever was so strong upon me that I lay helpless on the ground." He had reached the River Kafu, on the other side of which Kamrasi, the then King of the country, had arrived. After considerable delay in negotiations, canoes were sent. He records that "for about an hour they were employed in crossing and re-crossing, and landing great numbers of men, until at length they advanced and took possession of some huts about 200 yards from our camp. They now told me that Kamrasi had arrived ! Seeing some oxen with the party, I felt sure they had no evil intentions. I ordered my men to carry me in their arms to the king, and to accompany me with the presents, as I was determined to have a personal interview, although only fit for a hospital.

" Upon my approach, the crowd gave way,

and I was shortly laid upon a mat at the king's feet. He was a fine-looking man, but with a peculiar expression of countenance, owing to his extremely prominent eyes; he was about six feet high, beautifully clean, and was dressed in a long robe of bark cloth, most gracefully folded. The nails of his hands and feet were carefully attended, and his complexion was about as dark a brown as that of an Abyssinian. He sat upon a copper stool placed upon a carpet of leopard skins, and he was surrounded by about ten of his principal chiefs.

“Our interpreter, Bacheeta, now informed him who I was, and what were my intentions. He said that he was sorry I had been so long on the road, but that he had been obliged to be cautious, having been deceived by Debono's people. I replied, that I was an Englishman, a friend of Speke and Grant—that they had described the reception they had met with from him, and that I had come to thank him, and to offer him a few presents in return for his kindness, and to request him to give me a guide to the Lake Luta N'zige. He laughed at the name, and repeated it several times with his chiefs,—he then said, it was not *Luta*, but M-vootan N'zige—but that it was six months' journey from M'rooli, and that in my weak condition I could not possibly reach it; that I should die upon the road, and that the king of my country would perhaps imagine that I had been murdered, and might invade his territory. I replied, that I was weak with the toil of years in the hot countries of Africa, but that I was in search of the great

lake, and should not return until I had succeeded ; that I had no king, but a powerful Queen who watched over all her subjects, and that no Englishman could be murdered with impunity ; therefore he should send me to the lake without delay, and there would be the lesser chance of my dying in his country."

It was Mr. Baker's intense desire to discover the great lake out of which the Nile was said to flow, some considerable distance to the west of the already discovered Victoria Nyanza. In spite of his enfeebled state and the procrastinations of Kamrasi, on February 16th (1864) he writes :—" All my porters have deserted, having heard that the lake is so far distant ; I have not one man left to carry my luggage. Should we not be able to cross the Assua river before the flood, we shall be nailed for another year in this abominable country, ill with fever, and without medicine, clothes, or supplies."

" Feb. 17th.—Fever last night ; rain, as usual, with mud accompaniment. One of Kamrasi's headmen, whose tongue I have loosened by presents, tells me that he has been to the lake in ten days to purchase salt, and that a man loaded with salt can return in fifteen days. God knows the truth ! and I am pressed for time, while Kamrasi delays me in the most annoying manner."

" Kamrasi came to-day ; as usual, he wanted all that I had, and insisted upon a present of my sword, watch, and compass, all of which I positively refused. I told him that he had deceived me by saying that the lake was so

distant as six months' journey, as I knew that it was only ten days. He rudely answered, 'Go if you like ; but don't blame me if you can't get back ; it is twenty days' march ; you may believe it, or not, as you choose.' To my question as to the means of procuring porters, he gave no reply, except by asking for my sword, and for my beautiful little Fletcher rifle. I retired to my hut in disgust."

At last he and his expedition were allowed to make the journey to the lake. He continues :—

"Should I succeed in discovering the lake I shall thank God most sincerely. The toil, anxiety, the biting annoyance I have daily been obliged to put up with in my association with the Turks, added to our now constant ill-health, are enough to break down the constitution of an elephant. Every day I must *give* !—to the Turks, *give* ! to the natives, *give* !" and then at last he receives the news from his guides that they were very near the lake, and that they would reach it on the morrow.

"I had noticed a lofty range of mountains at an immense distance west, and I had imagined that the lake lay on the other side of this chain ; but I was now informed that those mountains formed the western frontier of the M'-wootan N'zige, and that the lake was actually within a march of Parkani. I could not believe it possible that we were so near the object of our search. The guide Rabonga now appeared, and declared that if we started early on the following morning we should be able to wash in the lake by noon !

"That night I hardly slept. For years I had

striven to reach the 'sources of the Nile.' In my nightly dreams during the arduous voyage I had always failed, but after so much hard work and perseverance the cup was at my very lips, and I was to *drink* at the mysterious fountain before another sun should set—at that great reservoir of Nature that ever since creation had baffled all discovery.

"I had hoped, and prayed, and striven, through all kinds of difficulties, in sickness, starvation and fatigue, to reach that hidden source; and when it had appeared impossible, we had both determined to die upon the road rather than return defeated. Was it possible that it was so near, and that to-morrow we could say, 'the work is accomplished'?"

"The 14th March.—The sun had not risen when I was spurring my ox after the guide, who, having been promised a double handful of beads on arrival at the lake, had caught the enthusiasm of the moment. The day broke beautifully clear, and having crossed a deep valley between the hills we toiled up the opposite slope. I hurried to the summit. The glory of our prize burst suddenly upon me. There, like a sea of quicksilver, lay far beneath the grand expanse of water,—a boundless sea horizon on the south and south-west glittering in the noon-day sun; and on the west, at fifty miles' distance, blue mountains rose from the bosom of the lake to a height of about 7,000 feet above its level.

"It is impossible to describe the triumph of that moment; here was the reward of all our labour—for the years of tenacity with which we toiled through Africa. England had won the

source of the Nile ! Long before I reached this spot I had arranged to give three cheers, with all our men, in English style in honour of the discovery, but now that I looked down upon the great inland sea, lying nestled in the very heart of Africa, and thought how vainly mankind had sought these sources throughout so many ages, and reflected that I had been the humble instrument permitted to unravel this part of the great mystery, when so many greater than I had failed, I felt too serious to vent my feelings in vain cheers for victory, and I sincerely thanked God for having guided, and supported us, through all dangers to the good end. I was about 1,500 feet above the lake, and I looked down from the steep granite cliff upon those welcome waters—upon that vast reservoir which nourished Egypt and brought fertility where all was wilderness—upon that great source so long hidden from mankind ; that source of bounty and of blessing to millions of human beings ; and as one of the greatest objects in nature, I determined to honour it with a great name. As an imperishable memorial of one loved and mourned by our gracious Queen, and deplored by every Englishman, I called this great lake ‘The Albert N’yanza.’ The Victoria and Albert Lakes are the two sources of the Nile.”

The Bunyoro people were originally known under the title of Bakitala, or men of the sword, owing to their dominating power. As their sphere of influence expanded and spread over the country they absorbed the aborigines. At length the kingdom became so extensive, and unwieldy, that it failed to maintain anything

like united government. Large sections of the people were cut off. The kingdoms of Buganda, Toro and Ankole became established.

The turning point, however, in the history of the Bunyoro was the advent of the British. Kabarega, who succeeded King Kamrasi, was no ordinary warrior, and he defied the British advance. This could not, however, be for long. It became necessary to annex the country. In this settlement, Bunyoro lost much of her territory. Three of Kabarega's sons have succeeded him as Mukama, or king. The first, Yosiya Kitahimba, only held the kingdom for a very short time. He was deposed as incompetent. He was followed by his brother, Andereya Duhaga, who reigned for 17 years. Though physically weak, he was a strong character, generous and popular, seeking the good and well-being of his people. He saw the transformation of his country, from a period of unrest and strife to one of settled peace and prosperity. He was ever the friend of the Missionary, and made every effort for the evangelization of his people. To the great sorrow of his country he recently passed away, leaving his saintly wife, Miriya, and two daughters to mourn him. He was succeeded by Tito Winyi, as Mukama, who thus became the third Christian ruler. Like his brother Andereya, he is keen on progress, and ready to back up any enterprise which means advance for his country. He thus supports the Church generously, and is keen on education.

The first Christian messenger to Bunyoro was a Muganda Evangelist. The first missionary

to reach Hoima, the then capital of the kingdom, was G. L. Pilkington, who came with Colonel Colville's expedition. The present Rural Dean, the Rev. H. Bowers, who has done so much for the consolidation, and the extension, of the Kingdom of Christ in Bunyoro during recent years gives the following records of the steady progress:—

“As far as human intelligence can judge, subsequent to the era of the early pioneers, it has been the privilege of two men to leave an indelible mark on the country, the Rev. A. B. Fisher and the Rev. H. W. Tegart.

“The Rev. A. B. Fisher and his gifted wife were the pioneers, the country's debt to them is therefore the greatest. He was a man of large vision and lavish method, he never did things in a mean way. He came to Hoima during the turmoil of unrest, won over the young King and Chiefs, and at once the whole country lay at his feet. He established the Mission station by building a massive church, with huge walls a yard thick and massive pillars down the nave, capable of holding two thousand people. In quick succession school buildings for boys and girls and for women followed, so that a fully equipped centre was soon alive. He gathered the people around him and made teachers of his young converts, so that very soon he had a network of schools all over the kingdom. He then set to work with the land, registering freehold plots for the perpetuation of Churches in every important centre of population. As a final effort before retiring from the Front, he led the way with a small army of Banyoro Evangelists, and took possession of Gulu and Kitgum in the Northern Province for His Master.

“While Fisher was building up his work at Hoima, the Rev. H. W. Tegart was equally busy at Masindi, the second capital, the same Divine Spirit at work, the method and the man different. Tegart had a genius for detail, his buildings

must be of the very best, the architect must be proud of his work, so his Church at Masindi is correct in design and construction ; the thatch roof is the only temporary part of the building, though the timbers are such that a permanent roof can be readily fixed upon them. His splendid School, with six class rooms on the ground floor and two in the upper story, is built of burnt brick with tiled roof and prominent tower in the centre. It is the pride of the nation, accommodating over two hundred boys in daily attendance. He organised financial independence, not only of the Pastorates, but of all District Churches too. He also fostered a scheme of cultivation which has been of great service to the Church."

With the exception of the Namirembe Cathedral, Hoima has been the proud possessor of the largest Church in the Uganda Diocese. This has been the spiritual home of the people throughout many a long year, and is showing signs of decay. Mr. Bowers, however, has inspired the king and people with a vision of a fine new Church, which is now arising under his leadership. It will be a building in every respect worthy of the kingdom.

At Masindi, also, we find the most flourishing technical school in the Diocese. Examples of the work of the students were shown at the great Wembley Exhibition. Many boys have passed through the school, and are now doing useful industrial work throughout the country. Classes are carried on in carpentry, furniture making, leather work, skin dressing and building construction. The present Rural Dean is a master hand in industrial instruction, and the products of the school are sought far and wide.

Educational work has made steady progress throughout the country, the two main centres being Hoima and Masindi. The Girls' Boarding School in Hoima is having a remarkable record under the excellent guidance of Miss E. Ainley, while the work amongst the women under the inspiring leadership of Miss Wright is influencing the homes of the whole countryside.

From Miss Wright we gather many a testimony of the encouraging results amongst her women in the early education of the girls of the country.

An important part of the work at Hoima, is the Girls' Boarding School, which is in the charge of an African, Dina by name. She was brought to the missionaries as an orphan at the age of three, and has been with them ever since. She spent three years at the boarding school in Toro, and has been teaching at Hoima since her return in 1920. Miss Wright gives this testimony :—

“Dina is one of the most capable native women I have ever met. She is very capable from a native point of view, that is, she can cultivate well, knows the right time for planting and sowing, can dig with vigour, fetch firewood and water, and is a good cook. As a schoolmistress she excels, she is a good disciplinarian and a thoroughly good teacher. She has the knack of bringing out her scholars, and helping them forward. In Toro, in addition to the ordinary education, she learned to play the harmonium, to make pillow lace, and to do raffia work, beadwork, and other needlework. She is teaching all these things to the girls here, also Maypole and other drill. She is very spiritual, an earnest Christian, and has a wonderful influence in the school. ‘Thank God for Dina!’ comes very often from my heart and lips.”

CHAPTER VI

THE KINGDOM OF TORO

ONE of the most beautiful roads leading from the Capital to the farthest frontiers of the Protectorate, is the 207 miles to Toro. For the first fifty miles, as far as Mityana, it passes through typical Uganda country, over hill and dale, with here and there vast papyrus covered swamps. A Christian Mission has long been established in this district. The Station is beautifully situated, overlooking the plains, where lies Lake Wamala. Another 60 miles and we reach the hill country of Mubendi, where the scenery becomes wilder and more hilly. For nearly another 100 miles it passes through the highlands ; scattered hamlets nestle at the foot of long ranges of hills, and mountain, till at the summit of the long range we reach Butiti. From this vantage point we obtain the first glimpse of the mighty mass of Ruwenzori, the "Mountains of the Moon" of fabled story. Their snowy peaks may be seen glistening in the sun.

Another 25 miles over moorland and through forest, and we reach the Government Station of Fort Portal, near the foothills of Ruwenzori. This Station is one of the most beautifully laid out in the country, with its lawns and parks, and its mountain scenery.

On the far side of the town we reach the extensive Mission Station of Kabarole, with flourishing Church, Schools, and Hospital, beyond which again rises the King's Hill, crowned with the residence of the Omukama.

The Kingdom of Toro has been fortunate in that its Omukama, or king, the late Daudi Kya-bambe Kasagama, received the Christian message as soon as the early pioneers reached his country. The story is told by Bishop Tucker :—

“ It was in this wise. Yafeti Byakweyamba, a cousin of Kasagama, King of Toro, and a prince of the house of Kabarega, King of Bunyoro, had been brought up in Uganda, converted and baptized there. On becoming chief of Mwenge, a county of Toro, he asked that Christian teachers might be sent from Mengo to instruct his people. This was done, and two men, Marko and Petero, were sent as the two first missionary evangelists to the Batoro. In 1891 Kasagama was appointed by Captain Lugard the overlord of Toro confederacy—in other words, ‘ King ’ of Toro. He was a ‘ reader ’ but was not baptized until his journey to Mengo at the close of 1895 brought him under regular Christian instruction. This event, so fraught with momentous consequences to the future of Toro, took place on 15th March, 1896. Thus it came about, in the good providence of God, that on our arrival on 30th April, 1896, we found ourselves face to face with an incipient Christianity.”

Looking back through the vista to those far off days we are truly thankful for the Christian testimony borne by the late King down to the

day of his death so recently. A year before he had presented to the Church of his capital—St. John's Church, Kabarole—a beautiful pulpit. The brass tablet records that it was presented by him as a thanksgiving to God for the thirty-six years of his reign.

He has been succeeded by his son, George Kamurasi. The new king was installed with all due ceremonial on January 30th, 1929. This state ceremony commenced with a service in the Church, which was followed by the old traditional crowning, and his acclamation by his people as their king.

Toro has been blessed in its spiritual leaders, Fisher, Kitching, Maddox, Blackledge and Albert Lloyd. To-day this spiritual power is well maintained by its leader, the Rev. W. S. R. Russell.

It has indeed been a privilege to enjoy the kindly hospitality of those later men, and to learn from them, and to see with my own eyes how widespread has become the influence of Christianity. To have the opportunity of preaching to the crowded and reverent congregation in the beautiful church was a sacred trust.

Toro is divided into four native pastorates, Kabarole, Butiti, Rubona and Ngoma. The outstanding feature of recent years has been the progress of Butiti, where the Rev. Aberi Balya is in charge. He has made this Pastorate Church a real live centre. In the villages of his pastorate, including four counties, he has extended and developed the Church life, and has inspired the Christians with his own enthusiasm. At the

Confirmation in May (1929) he presented 334 candidates from his pastorate alone. It was a wonderful day. The Provincial Commissioner said to Mr. Russell, "I wish we had some Chiefs like your Pastor at Butiti."

The educational work of the Mission has also been well served in its teachers. Amongst these, Miss E. C. Pike laboured for twenty years in the Toro Girls' School, laying the foundations of the present extensive education amongst the women and girls.

She was succeeded by Miss K. Atlee, who has won the confidence of the people of the country to such an extent that the schools have been crowded out. Her untiring zeal has won the commendation of the Government Educational Department. She remarks, "The Batoro are noted for the fact that they are always full of trouble and not very happy. Their favourite word is 'bujune,' i.e. sadness, trouble. But there is one spot in the country which is noted for its brightness and happiness, and that is the enclosure belonging to the Toro Girls' School. It is an encouraging thing to see the change that comes over the dull apathetic faces of the new girls after some weeks in the school.

"The key to it all is, of course, that we try to teach them to follow Christ in unselfish service for others. The motto in the big schoolroom, 'Not slothful in business, serving the Lord,' is carried out. The boarders are busy all day long, and are beginning to understand that their religion must be carried into every detail of the daily life."

The Toro High School for boys was carried on for some years, but owing to shortage in the European staff this ceased. A new move has recently been made in the foundation of the Nyakasura School, under Commander R. Callwell. An ideal site has been secured at Nyakasura, a few miles out of the town, under the shadow of the foothills of the mountain. This has been laid out on a generous scale, and the good work has been organised with enthusiasm.

It is a venture to establish a school on "Public School" lines. It is graded by the Government as "Intermediate B," corresponding to the Budo School. Good progress has been made, permanent buildings are now in course of erection. It is hoped that the Banyoro will co-operate in this venture.

Whilst Kabarole itself is beautifully situated on healthy uplands, these slope down to the plains of the Semliki Valley and around Lake George. In these low-lying districts much sickness has been prevalent. Where the tsetse fly flourishes the dreaded sleeping sickness has played havoc amongst the people. The beneficent activities of the Toro Hospital have done much to win the confidence of the people, even in the far outlying regions. To pass through the wards of the Hospital was to realize how much the country owes to the pioneer Medical Missionary. Under the able and sympathetic ministry of Dr. and Mrs. Ashton Bond, this hospital became the largest, and most efficient, along the western boundary of the great Diocese.

“What is the message which a pagan takes back to his own people? It is not so much of the skill of the doctor, or the magic of his medicines, that he speaks. It is of the fact that he has met real friends. ‘They have greatly helped me,’ he says, ‘and oh, my friends, those white people are wonderful, they are the messengers of God.’

“A mission hospital is a ‘broadcasting station’ in the highest sense. Every missionary has, as it were, ‘a wireless equipment,’ and by his training and experience he can get into tune with the native mind, and transmit to him the messages from above. Patience, tact, and wisdom are all wanted, but most of all, love—for the most primitive African responds quickly to this, and without it the message comes in vain.”

As one has travelled through the land, what an inspiration it has been to witness the triumphs of the Cross, both in capital and hamlet. This triumph can be measured in the fact that there are four pastorates, each with its own ordained clergyman. There are 308 lay-workers, active in 165 out-stations. The baptized number 12,081, with 4,634 communicants, and 460 catechumens. The pupils in schools total 7,507. The devotion of the people can be seen in the year’s gifts of £420. This sum must be measured in relation to the wealth, or shall we say, poverty of the countryside.

CHAPTER VII

THE KINGDOM OF ANKOLE

LEAVING Kampala by the high road, that runs inland west of the lake for 100 miles, we reach the Kingdom of Ankole. The line of the equator runs through its northern limits. It is a country with an altitude of from 4,500 feet to 7,000 feet, a land where crater lakes and hot springs may be found. The rulers of the land are the Bahima, the Hamitic race akin to the Abyssinians and Somalis. They are proud, but intelligent, extremely conservative as regards tribal customs. They are a pastoral people, living in a country richly suited, with sweet short grass, for their herds of long-horned Galla cattle. They have looked down upon the Bairu inhabitants of the land—the cultivators of the soil—regarding them as there simply to supply their wants, to herd their sheep and goats, and bring them food in the shape of bananas and beer. Many of the men are tall and graceful, with small hands, straight noses, and light skins. The men show themselves brave when their cattle are in danger from wild animals. A lion has often been fought with a sturdy stick, and driven off, or killed. In common with the races around them, their old religion was animistic. The land teemed with medicine men, and the people themselves were

covered with charms to protect them from evil spirits. Although the Bahima men are tall and thin, it is the custom to fatten up the women and girls by making them drink enormous quantities of milk, until they can only waddle about, and spend their days in seclusion in darkened huts. Their only occupation is washing out the milk pots, and being waited upon by the men and their Bairu attendants.

Ankole is closely bound up with the early history of Buganda. After his visit to that country, Stanley passed through this kingdom, and made blood brotherhood with Ntale. It was here that the Baganda Christians took refuge when they were driven out of their country by the Mohammedans in 1888. The then King of Ankole treated them kindly. "They were given villages to dwell in, and in return for protection made roads and bridges for the king. Strange to say, two of the native clergy now working in Ankole were with these Baganda then as slaves, and one of them had his first contact with Christianity there, learning to read from three chapters of St. Matthew's Gospel. So precious and so few were the books in those days, that the owners of them, in their exile, unbound them to share the leaves with those who could not obtain them."

These Ankole Bahima believe in the transmigration of the souls of their kings after death. No king remained alive when he knew that he was dying, or felt himself weakening through old age. Having chosen his successor from among his sons, he called for the keeper of the

royal poison. This being brought he drank it, and died almost immediately. After death his body was wrapped in a white cow's skin and taken to the sacred forest of Ishanza, two days' march away, where it lay in a hut in charge of priests. After a month of waiting, the priests produced a lion cub, and declared that the king's spirit had passed into it. This proclaimed to the nation the rebirth of the king. The subsequent disposal of the body was of no importance. It was buried in the forest without any rites. The lion cub was cared for, and fed, until it was strong enough to fend for itself, when it was let loose in the forest. Near the forest was placed a spirit grove to which the reigning king yearly sent presents of cattle to be sacrificed to the spirits of his ancestors. The only white man who has been permitted to penetrate the gloomy shades of this forest is the Rev. H. B. Lewin. He was guided thither by descendants of the priests, and had pointed out to him, among the riot of creepers and forest trees, the last resting places of the bodies of many of the dead kings.

"Ankole is about the size of Wales, with a population of some 270,000, divided up into twelve counties. At the present time eleven of these are ruled by Christian chiefs, the remaining one by a Mohammedan, friendly to the Christians.

"Ankole is noted in the Protectorate for its giant king, Edwardi Sulimani Kahaya, who stands 6 ft. 7 in. and weighs twenty-seven stone. He can trace his descent from a line of thirty-one known kings. When Bishop Tucker first visited Ankole in 1900, he found him living in a primitive

grass hut, situated in a cattle kraal. It was in the open space in front of this royal enclosure that before a great gathering of his subjects the King, in 1902, on the day of his baptism, beat the royal drum, known as "Bamugendanwa," a second time in his reign, thus breaking down the old heathen superstition according to which it was certain death for a king to beat the drum except at his coronation. Here he also publicly burnt all his heathen charms and fetishes, so that from end to end of the kingdom his people might know that he had forsaken the old life, and now intended to live in the service to Jesus Christ."

At Mbarara, the capital, the head-quarters of the C.M.S. Mission in Ankole, there is an extensive suite of buildings. A fine big church, erected by the King and Christian chiefs, crowns the hill adjoining the palace. It is the heart of a thriving Evangelistic work that has spread throughout the country. The story of that work is best told by the one who has been my kindly host on so many occasions, and who has been for seventeen years the progressive leader at Ankole and later its honoured Rural Dean, the Rev. H. B. Lewin :—

"As we look back on the last fifty years, we see how in Uganda, in each kingdom, God has called out a leading man for the furtherance of His Kingdom. In Ankole it has been Noah Mbaguta, the Prime Minister, a wonderful personality, a strong ruler, a generous giver, an ambitious man, loving power, one of the old-fashioned chiefs fast becoming obsolete. Becoming a Christian at middle age, he, both by his

influence and liberal gifts, does all he can to help forward our work here. Indeed, apart from him, in the early days of the Mission, humanly speaking, little progress would have been made. By his great influence and by his liberal gifts (he has some sixty boys supported in the high school by himself) he is a great supporter of the Church, and takes a keen interest in its life and work.

“ In the five Pastorates into which Ankole is divided, there are 318 school-churches in the charge of catechists and schoolmasters, who are primarily supervised by the native clergy. The baptized Christians, most of them gathered from the cultivators of the soil, now number (it is twenty-nine years since the work started) some 10,500, with 3,770 Communicants, and last year witnessed an addition to the church by baptism of 754. The voluntary offerings (not counting perhaps as much again given for the building of churches and schools) were about £275.

“ The universal African thirst for education is with us, but in a modified form, and we have 12,200 scholars. There are two Boarding Schools at Mbarara, the capital, where the sons and daughters of the principal chiefs are educated. In the Boys' School we have the 1st Company of the Uganda Scouts. When it was just formed, in order to do the kindly-deed daily promise, some of the Scouts visited peasants' houses where the floors are not swept for weeks together, and taking brushes cleaned them out, and cleared the rubbish away. Others went down to the wells, and taking the water-pots from the women

insisted on carrying them home. In many of these cases the intention of the Scouts was not understood, and the amazement and dismay, coupled with anger, of the owners of houses, and on the women's faces was amusing to see. Now these actions are understood and appreciated. The Mothers' Union has flourished under the kindly care of Mrs. Lewin, and branches have been formed throughout the kingdom.

"The work in the neighbouring district of Kigezi was originally started by Ankole teachers from here. At the present time our missionary activity is confined to the part of Ankole inhabited by a race called Bahororo, whom the Gospel has hardly yet touched.

"Two cases of exceptional devotion have just been brought to my notice. A blind man, Batimayo, walked 60 miles over hilly, rocky roads, by the side of precipices, to take part in a Christmas Service. A Christian boy and girl built, with their own hands, a small Church in which, inspired by the Spirit of Grace, they daily instruct some hundred heathen people.

"A great increase has taken place in the sale of Scriptures. Many are bought at great self-sacrifice, from their scanty incomes. To buy the books they often have to walk long distances.

"These last two years there has been a general awakening of self-consciousness, and the Ankole Christians are commencing in several parts really to realize their responsibilities and privileges. This is manifested in increased congregations and self-sacrifice in supporting

their teachers, and building, in some cases, with their own hands, churches and schools.

“As we look back on the twenty-nine years since Bishop Tucker first brought the Gospel to this king and people, and the Rev. H. Clayton and our present Bishop became the pioneers of the work here, we may well renew our trust and take courage, for God has indeed wrought great things for Ankole. Yet although most of the chief men and women are Christians, some 200,000 of the population are still heathen in daily dread of ghosts and evil spirits. The Christians in many cases are weak, being but babes in Christ. The teachers themselves are little taught, though we try to gather them into ‘retreats’ as often as possible. They are being used by God in a wonderful way, but need constant help and advice, which I have sought to give them by visitation during some eight months in every year. As Ankole is one of the healthiest parts of the Uganda Protectorate, so may the Church here become healthy and strong.

“After being seventeen years in charge of our work in Ankole I believe that a living Church has been planted here which nothing can destroy. We must still, if we wish to see a robust Church, occupy the country with a European staff, and indeed under the new conditions of an awakening Africa and educational needs, strengthen our staff if our object, as entrusted with the Gospel, is to help this people to become Christians not only with their lips, but in their lives. We must not be content until the whole Ankole tribe tenders its allegiance to Christ, our King.”

CHAPTER VIII

THROUGH THE LAND OF BUSOGA

THE Province to the north of Lake Victoria, known as the Eastern, is the largest in the Protectorate. Its western county is the Land of Busoga. It comprises an area of 36,292 square miles, of which area 7,766 is water, principally the territorial waters of Lake Victoria, and of Lake Kioga. The province commences at the boundary line of the Nile, as it flows over the Ripon Falls and proceeds northwards to Masindi. The Gulf of the lake which eventuates in the Nile is known as Napoleon. As one crosses the last ridge on the road from Kampala, some seven miles from the lake side, the glistening waters of the gulf light up the panorama. Beyond the waters stretch the range of blue hills, where Bishop Hannington ended his great inland journey, and met his martyrdom. An easy run down hill, and we are alongside the ferry and old Father Nile. What pictures, what thoughts, what memories pass through one's mind as one watches these fast flowing waters pouring with ceaseless thunder over the great rocky barrier. Along the opposite bank stretches the important port of Jinja. The name of the town stands for "rocks," and a rocky spot it is ; rocks seemingly almost red hot as one climbs the bank and sets

out for the dusty town. In the cotton season it is the busiest port on the lake-side. From the pier and its bustling crowd, the road bends round over the hill, and we are quickly passing through the one long crowded street.

A favourite walk for travellers by the lake steamer, during its day's wait at this point, is for some half mile round the river bend to the Ripon Falls, along a sun-baked cliff. Originally discovered by Captain Speke in 1862, it was named by him the Ripon Falls after Lord Ripon, the then Viceroy of India. Beyond the bend, where the estuary narrows, crowds of jagged rocks stand out from the water. Bare and threatening they look, as the water circling around begins to eddy. The roaring of the falling waters comes to the ear before they are visible. The calm smoothness of their surface has given place to wild hurrying and scurrying over the masses of broken rock before taking the final plunge. Camping alongside the rushing stream, under the deep velvet star-spangled sky, and the mystic light of the moon is a magic experience not to be forgotten.

Busoga was never a united kingdom, as the other kingdoms of Uganda have been. It originally consisted of a number of tribes all more or less in a state of war with one another. This lack of cohesion exposed the country to constant raids from the Baganda, who besides being a powerful warlike people, were always able to enlist certain of the Basoga tribes as allies in spoiling the others. At this time the country was thickly populated by a people rich

in food and cattle, so much so, that the district of Bukedi was regarded as the promised land by caravans arriving from the coast. Sleeping sickness, however, spread rapidly through the southern districts bordering on the lake. This was followed by a terrible outbreak of smallpox in 1900, and by the big famine of 1908. The greater part of Bukedi is now bush inhabited by pigs, hyenas and leopards.

As I cycled through the street my anticipated host for the week-end at Iganga, the Rev. Latham, met me. He had cycled in the thirty miles to Jinja to conduct the services on the morrow. With the return journey, it was to be a ride of sixty miles, in tropical heat, to provide the Sabbath worship for five of our fellow countrymen. Such is one of the minor calls in the life of a busy missionary on the borders of civilization. After happy fellowship we went our separate ways. A heavy thunderstorm bursting made heavy going on the road, but Iganga was reached before dark. Situated on rising ground, amidst well wooded scenery, the tower of the Church proclaims the presence of the Mission. As the other missionaries were also on tour I spent the week-end alone. This gave me an opportunity of witnessing how the African pastor and teacher are well able to "carry on" the good work, in the absence of the white leader.

It was an evidence of the success of the training at Mukono. All the services were well attended, and most reverently conducted. The Mission owns a fine estate. In addition to the

Church and schools, there is a large Girls' Boarding School, and industrial workshops. After Mr. Latham's return from Jinja on Monday, I was able to see something of the daily working of the station.

Away to the north lies the other centre of Christian activity in Busoga, at Kamuli, where the splendid work amongst young men has been carried on so successfully by the late H. A. Brewer, a true young man's man. In addition to the ordinary routine of education, industry and evangelism, he has been the leader and inspirer of the Boy Scout movement in Busoga, "He being dead yet speaketh," and his message still calls, one of the last he was to give on earth.

"We believe that our High School's growth, and healthiness, is reflected in varying degrees in the 250 schools of all grades scattered over the whole of Busoga.

"Village schools are getting into the habit of sending in football teams to play against each other, or against Kamuli. One or two schools are developing really strong teams; we very heartily welcome this sign of natural growth.

"Our Busoga School's Rally was a marked success this year. Seventeen schools sent in competing squads, and the advance in standard on the previous year was remarkable. Our Carpentry School has made a fine Competition Shield, on which the winning school's name is painted each year. This year the shield was won by Mamwiwa, an important little centre about fifty miles to the north-east of Kamuli. The

scene of enthusiasm, when the squad returned home with the shield, beggars description.

“ It is all this that makes us feel that the work done in our High Schools, with their wide spreading influence, is so tremendously worth while. It is impossible to put into words the tragedy of seeing work so full of promise endangered by our terrible shortage of workers. My old school at Hoima, which many of our friends took such an interest in, has had to be closed down because there was no one to carry on the work. The whole future of Uganda is being imperilled, and all the splendid past is in danger of being nullified by a starvation of workers.

“ Some work can be, and is rightly being, handed over to leaders raised up by God from the people of the country, but our leading schools simply CANNOT be left to native superintendence. For a year, or so, they may carry on fairly successfully on their own impetus, but after that the down grade movement becomes more and more apparent, and the crash is only a matter of time. Remember we are dealing with a people still in its Christian childhood. How dare we ask God, or expect Him, to perform miracles to ward off the results of our own shirking? We have dared, as an Empire, and as a Church, to undertake the uplift of this great people. Are we going to leave our furrow only half turned?

“ If this appeal should meet the eyes of a young man with the outlook of a Christian sportsman, with the Master's love for souls in his heart, may I assure him that here, in these

great national centres of character building, is a field for all his energies, where he may lay out his life at the highest possible interest for God and man. We can promise him, too, the welcome that an undermanned trench must always give to the man who brings fresh vigour into the ranks."

It was in these very lands of Busoga that the lion-hearted Bishop Hannington purchased the road to Uganda with his life. May we not as surely say that our big-hearted Brother Brewer purchased the road to the hearts of the young men of Busoga with his life. His long years of service for them in the mosquito infested lowlands of that same land, made him a victim to malarious fever.

There are some stories that it is well to repeat, in these days when memories of the past so quickly fade. The generation of Hannington's day has long since gone. Few of the present generation have any clear idea of the purchase price that was paid for the opening of the road to Uganda. After that long 700 mile march from the Indian Ocean, over a route thronged with danger, both from nature and from man, he at last saw the waters of the great lake and the Nile, beyond which lay his destination and his diocese.

What followed is best told in the Bishop's own words: "I asked my headman, Brahim, to come with me to the point close at hand whence I had seen the Nile, as our men had begun to doubt its existence; several followed up, and one, pretending to show me another

view, led me further away, when suddenly all twenty ruffians set upon us. They violently threw me to the ground, and proceeded to strip me of all valuables. Thinking they were robbers, I shouted for help, when they forced me up and hurried me away, as I thought to throw me down a precipice close at hand. I shouted again, in spite of one threatening to kill me with a club. Twice I nearly broke away from them, and then grew faint with struggling, and was dragged by the legs over the ground. I said, 'Lord I put myself in Thy hands, I look to Thee alone.' Then another struggle, and I got to my feet, and was thus dashed along. More than once I was violently brought into contact with banana trees, some trying in their haste to force me one way, others the other, and the exertion and struggling strained me in the most agonising manner. In spite of all, and feeling I was being dragged away to be murdered at a distance, I sang "Safe in the arms of Jesus," and then laughed at the very agony of my situation. My clothes torn to pieces so that I was exposed; wet through with being dragged along the ground; strained in every limb, and for a whole hour expecting instant death, hurried along, dragged, pushed at about five miles an hour, until we came to a hut, into the court of which I was forced. Now, I thought, I am to be murdered. As they released one hand, I drew my finger across my throat, and understood them to say decidedly, 'No!'

Hannington was informed that he had been seized by order of Lubwa, and that he was to be

kept prisoner until the pleasure of Mwanga should be known. Meanwhile he was tormented with dismal apprehensions concerning the fate of his men. Were they all murdered? After two or three hours of suspense, during which he remained bound and shivering with cold, Hannington was relieved by the arrival of his Portuguese cook and a boy, with his bed and bedding. The men, like their leader, were likewise robbed, seized, and detained as prisoners.

The sorrows and suffering in the days that followed tell something of the agony and the price that had to be paid. His health and spirits were rapidly sinking. He feared that Uganda was going to be forbidden ground to him— forbidden by disease, not by spear-thrust, nor musket shot. "The next day," he says, "only a few ladies came to see the wild beast. I felt so low and wretched that I retired within my den, whither they, some of them, followed me; but as it was too dark to see me, and I refused to speak, they soon left."

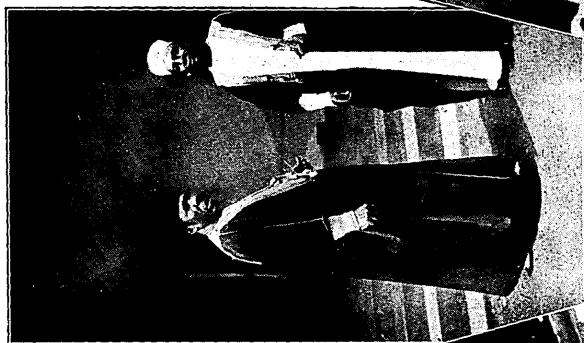
Word came on October 28th that Mwanga had sent three soldiers, but with what purpose they had come, or what news they brought, Hannington did not know. He had passed a terrible night with a noisy, drunken guard, and with vermin swarming over him. Fever was fast developing. "O Lord, do have mercy upon me, and release me," he cried. "I am quite broken down, and brought low."

He records, under date October 29th, 1885, that "a hyena howled near me last night,

STATECRAFT.

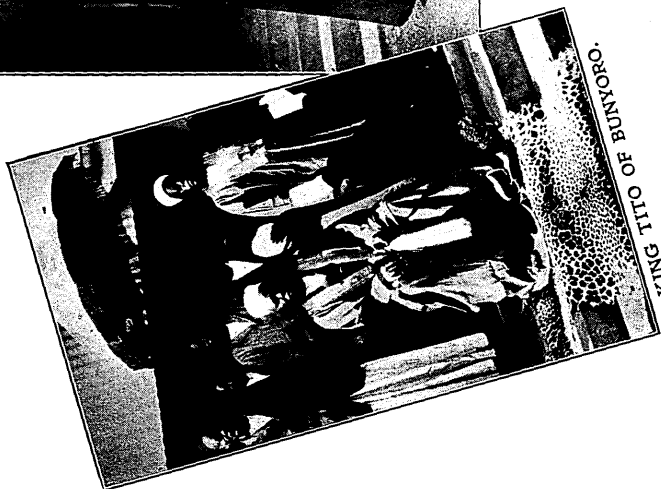


THE LATE KING KASAGAMA
OF TORO.



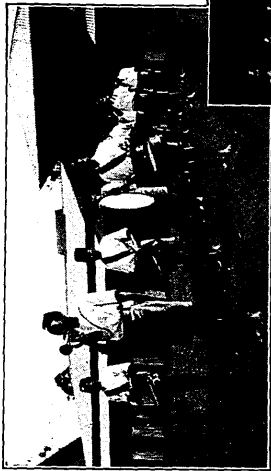
PRIME MINISTER
AND THE
CHANCELLOR OF
BUGANDA.

CHRISTIAN



KING TITO OF BUNYORO.

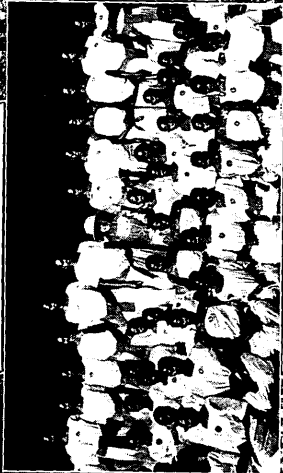
EDUCATING THE YOUNG IDEA!



THE KING'S SCHOOL, BUDO.



INDUSTRIAL WORK,
MASINDI AND BUDO.



GIRLS' SCHOOL,
NAMIREMBE.



smelling a sick man, but I hope it is not to have me yet." That same day he was murdered !

The manner of the end was in this wise : "On Wednesday, the 28th," says Mr. Dawson, "there had been much drumming and shouting among the natives. When Hannington's men asked the meaning of the demonstration they were told that Mwanga had sent word that the European should be allowed to proceed to Buganda. Mr. Dawson very reasonably conjectured that the same story was told to the Bishop on the following day as an excuse for hurrying him out of his prison—out to the place of execution. When, therefore, he was conducted to an open space without the village, and found himself surrounded once more by his own men, he was no doubt full of joy, thinking that the worst was over and that he was now going to enter on the last stage of his journey to Uganda.

"But in a moment he was undeceived. With a wild shout Lubwa's savage warriors fell upon Hannington's disarmed and helpless caravan-men. Their flashing spears soon covered the ground with the dead and dying. As the natives told off to murder the Bishop closed round him, pausing for a moment with their poised weapons, Hannington drew himself up in that majestic manner which, when he employed it, was so impressive, and bade them tell the king that he was about to die for the people of Uganda, and that he had purchased the road to their country with his life. Then as they still hesitated, he pointed to his own gun, which one of them discharged, and Hannington fell dead.

His last words to his friends in England—words scribbled by the light of some camp-fire—were :
 “ If this is the last chapter of my earthly history, then the next will be the first page of the heavenly—no blots and smudges, no incoherence, but sweet converse in the presence of the Lamb ! ”

Since that fatal day the Church of Christ has marched triumphantly through the land. Christian education has founded a new era.

* * * * *

The first day's journey on the road to Nabumale continued over hill and valley till the swamp of Mpologoma was reached towards evening. At Nabitende the chief gave me a warm welcome. An old school boy from Budo, he could speak English well. Showing me round his district, and the well worn and weathered local church, he indicated the site he had just given for a new and more imposing edifice. With kindly thought he sent on a messenger to the ferry to prepare for my crossing, and another to show me the way and see that I had no difficulty in finding it. An arm of Lake Kioga, the Mpologoma is a swamp about a mile wide, overgrown with papyrus grass ; flower and fern grow in profusion, but alas they harbour clouds and myriads of insects. Bright coloured birds flit in and out of the long papyrus stalks. A few miles on the far side of the swamp a “ mugini,” or rest house, was found. The night was spent in this grass hut. At dawn the next morning, as the sky cleared, the great mass of Mount Elgon loomed on the horizon. A halt was made at the “ Gombolola,” or Court House. Whilst resting

within the cool shade of its mud walls, the local chief came with a kindly welcome. This was soon followed by a cup of tea, well brewed and served on a tray with good china, quite a homely style. It was most welcome and refreshing after the long hot ride. Continuing up hill and down dale over the foothills of the mighty mountain mass, Nabumale was reached, and the kindly welcome of the Rev. and Mrs. Banks.

In memory of those who gave their lives to the opening up of these lands to The Kingdom may we not say :

“Pain, sorrow, loss he deemed not wholly ill,
But heaven’s high solvents to release God’s gold,
In men from base combines, yea to unfold
The nobler self of love, faith, Godward will.”

CHAPTER IX

UNDER THE SHADOW OF ELGON

NABUMALE is delightfully located on a rising knoll at the foot of a rocky mass, known as Mount Koko Njero (White Chicken). Its seven miles of length rise 3,500 feet above the plain. It is connected with Mount Elgon by a ridge, the outline of whose crater can be seen rising 14,140 feet above sea level. Some idea of the extent of the mountain mass may be formed from the size of the crater at the summit, which is ten miles across. The base of the mountain would fill the country between London and Brighton. In this wildly grand district the C.M.S. has long carried on work at Mbale to the west.

This, the original station in this district, is situated some ten miles west of Nabumale. It is the old government administrative centre in the district, and also lies under the shadow of the mountain. The new railway, that has been brought through the country, to give direct connection between Kampala and Mombasa, runs through the district from Tororo to Soroti. This populous area has tremendous possibilities of development. The early pioneer in this district was the Rev. H. B. Ladbury. The development since those days might well be described as miraculous, there being no less than 540 school-churches.

The "Elgon Mission" is a name almost new in C.M.S. records. It is used of the work in the Uganda section of the Diocese of the Upper Nile, and the region between the River Nile and Kenya. Thousands of simple huts are to be found in a picturesque setting of banana grove, cactus or bush, or it may be, exposed on the slopes of Mt. Elgon, or the plain. The people who number some one and a quarter million, are of a dozen different tribes and use various languages and dialects. Only a quarter of a century ago they rarely met, except in stealthy plunder, or deadly combat. Now they walk through each other's country unarmed and unmolested.

The principal tribe is the Bagisu, of which there are three sub-tribes with varying languages and dialects. Some sections of the people live as high up on the mountain as 9,000 feet, where the cold at times must be intense. Amongst these hill clans, some of a very primitive type are found, short, wiry men, with long arms, small heads and bearded faces. The national dress of the Bagisu is a goat's skin, that of the younger members of the tribe being much more economical. The women favour a short skirt of banana leaves. Amongst the hill clans, the elder men generally adorn themselves with heavy iron collars and arm rings. From their ears they suspend shells, rings, etc. As a race they are industrious, the men working alongside the women in the fields. There are many more tribes away to the north of the mountain, in a vast no man's land towards the Sudan and

Abyssinia, many still unreached by Evangelistic effort.

The main station of the Mission has now been transferred to the more suitable and healthy locality of Nabumale. The original buildings have recently been replaced with fine stone structures, church, schools, industrial workshops and a boarding school, with its village huts for students.

At Nabumale native industry has been encouraged through handicraft classes, carpentry, brush-making, pottery, brick and tile, smithery, sisal ropes, mats, bags, cane work, baskets, pouches of home cured skins, dry stick building, also spinning and weaving, while poultry keeping has been commenced. All the materials for these handicrafts are obtained locally, except some of the warp cotton.

The teachers, who are in training for one year only, have their class of industry changed each term, or at mid-term, unless they show a special aptitude for any one branch, when they are left to develop that.

The happiness of the scholars is very noticeable: this is due in no small part to the interest created in their school through handicraft. Little fellows can be seen actually running to the spinning before their rest time is over.

One of the greatest events of the year is the Industrial Exhibition. Two days before the exhibition the schools begin bringing in their exhibits. On arrival each school receives its complement of marks, not only for the actual

exhibits, but also for their agriculture, and any building they have erected with their own hands. These days of arrival are marked by many scenes of enthusiasm, as the groups bringing in their production from over 300 schools arrive at the Mission. The visitors, too, to the exhibition may number 6,000 or more. All the exhibits are for sale, and there is keen competition to secure them. Such a visual demonstration of the success of industrial education wins the sympathy of many a European Administrator, or African chief, who would not otherwise be influenced.

The daily routine in the Mission comprises reading, catechism, singing, and prayers; to these are added, as far as possible, writing, arithmetic, hygiene, and handiwork. "Then there is the worship on Sunday in the same building. The candidates for baptism possess their own New Testaments, or Bibles. The baptism day is one of much rejoicing and congratulation, when gifts of one or two shillings are brought as thankofferings. Those who are really keen begin at once to prepare for confirmation, and on that eventful day they bring an even larger gift, one that for them involves sacrifice. After confirmation many of them volunteer for service as catechists and teachers. The offerings of the people are not always in coin, but often in eggs, sugar cane, plantains, or even a fowl. At an open air service recently a girl was seen, during the offertory, to break her necklace and take from it more cents than remained. On another occasion two traders, on

their return from a successful deal, gave half of their profits for God's work.

"Can we estimate the great gospel-leavening process that is going on in these centres, and in the surrounding homes from which the pupils wend their way daily? One woman was prevented by her husband from attending the village school; when at last opportunity came the gospel message so gripped her heart that she sought her neighbours, and led them to the Saviour. Soon, through them, the husbands were led to inquire of the 'Way' also. Another, a small chief, was continually threatened and persecuted by his county chief, to whom he said: 'You may deprive me of my chieftainship if you wish, for I would rather lose it then give up following Christ'."

The native pastor in charge of a hundred, or more, of these evangelizing centres must of necessity do a great deal of travelling. This he does on foot or cycle, in order to examine the candidates and administer the sacraments, officiate at marriages, attend church councils, and, in fact, give general oversight.

Try to measure his responsibility where the work is expanding as it is in Elgon.

Here are some statistics which give food for the imagination:—

Year	Christians	Churches	Under Instruction	Adult Baptisms during year
1910	350	34	714	36
1918	4,549	193	5,000	2,029
1928	60,000	1,220	70,000	8,369

This Church, which is but of yesterday, is self-supporting, self-governing, and self-extending, in that it supports its own native staff, has its own church councils, and rejoices in the responsibility of a mission field, sharing with the young Church in the Southern Sudan its noble efforts to make Christ known.

“ELGON CALLING” has been adopted as a slogan by the Ven. Archdeacon Mathers and his comrades, upon whom lies the responsibility of the evangelisation of this great community. No one can visit his district without being inspired, both by the magnificent opportunities, and the magnetic spirit of enthusiasm, that animate this hard-worked band. The Archdeacon tells us :

The new spirit that is abroad can be traced to the widespread influence of Christian teaching. Wherever there is a church or mission school, the traveller, be he Christian or inquirer, walks in sure of a welcome and a sense of brotherhood.

There are to-day some 1,250 churches and schools of this kind in the Elgon Mission, with about 73,000 pupils. As centres of Christian teaching and worship they are wielding a tremendous revolutionary influence in the country ; as they increase, so the evidences of the old spirit worship of paganism tend gradually to weaken or disappear, together with its allied customs of witchcraft and cruelty, bred of fear, ignorance, and superstition. Some of the customs, however, such as polygamy and the initiation ceremonies, are so deeply rooted that only the greatly daring souls, outside the ranks of the church workers, hold out against them.

The African teacher-evangelist is at once the Church's great asset, and great problem. Those who are teaching in

the bush schools are paid by the regular or special gifts of the Christians ; ninety per cent of them are untrained and often are very little ahead of their pupils in knowledge or intelligence. Yet the value of their work as Christian advocates can hardly be over-estimated. How much more thorough and permanent would their work be if they were trained ! A great effort, in which the African Christians are sharing worthily, is being made to raise £10,000 for a teachers' training institution on one of the foothills of Mount Elgon. Two new missionaries will be needed for this work.

On the European stations the teaching is more advanced and thorough, and many boys and girls from the schools become leaders of the community.

And again he tells the story of the waiting thousands :—

What is the outlook here ? The fields are truly white ; the people actually meet us in thousands. Last Sunday we were at a place called Budaka, where Archdeacons Buckley and Chadwick spent some of their early days, but had to leave through illness before they saw any fruit of their labours. Their joy would have been great if they could have seen and heard the teachers asking : " What shall we do, the hill top is covered with people ? " This was literally true. Even after we had divided forces, my wife taking the women and girls into the schoolroom, while I had the men in the church, the numbers outside both buildings were far more than those inside ! They showed that their Christianity was practical by bringing many gifts in kind. Budaka is not an isolated instance ; this is a day when multitudes are seeking the light. Pray that their eyes may be opened to " see the King in His beauty."

On our last itineration we were once and again overjoyed to find what fine mud-and-wattle buildings had been

erected by the teachers and their people. One man said in a matter-of-fact way : " To-morrow we are going to help such-and-such a congregation to build their church." To one who knows the country it is clear that only the Gospel could bring that spirit of comradeship.

It will be seen that we are terribly hindered here by lack of staff. The ground is good, the seed is the best, the implements are usable ; but alas ! the workers are lamentably few. And in the other two districts named above the need is just as great.

(a) The people themselves are just emerging from heathenism—some even from cannibalism. Their history is pagan, their parentage pagan, their environment pagan ; they have no moral fibre and no public opinion to help them ; all the urge is backward ! Is it less than a miracle that any of them stand ? Yet, thank God, the consistency of some cheers us and encourages us to hold on while the Church at home hesitates to come to our help. And our Master will not break the bruised reed.

(b) The new forces at work in the country, unless met by a strong Christian character, will tend to paralyse the Godward movement. The Government demands from the people much of the time they were willing to give to school, and takes up, moreover, a neutral attitude with regard to religion, with a very positive attitude concerning production and its end. Planters and cotton companies plainly give the impression that the white man is out for material ends only—and there are some white men who are not quite " white," although we thank God for those who are. Thousands of Indians appeal to the mercenary and lower tastes of the African, and the railway is bringing a mixed multitude, whose influence is by no means wholly good.

The black man stands bewildered, with uplifted hands, saying : " Who will help me to stand against these mighty forces, and hold me in the Way ? " Christ's hands—the

hands of the "Mighty to save," are stretched out towards Him—who will help to put the African's hands in Christ's? To our chief and father, H. Mathers, they say :

Sir,—We write to you this our letter desiring that you will tell us again the words you told us yesterday because they were so good to hear. Let those words inspire us again, our father, the message of our Lord's dealing with the woman at the well, for as you spoke you strengthened our hearts, as Jesus strengthened the hearts of His disciples. If only you had not so much work, we should like you to stay with us always. Sir, our father, may our Lord God be your keeper.

Farewell.

We the Christians of Mulanda.

CHAPTER X

AMONG THE TESO PEOPLE

WESTWARDS again, we enter the Teso country, the great northern plain that is rapidly developing into one of the most extensive cotton growing districts in Central Africa. In the heart of the country lies Ng'ora. Here the Bishop on the Upper Nile and Mrs. Kitching make their home during those short intervals when not on tour through his immense Diocese. As one of the pioneer missionaries, he has watched the development from early struggles to these days that are witnessing a veritable mass movement. As one of the first to master the difficult Teso language he has given to the people most of the translations and literature they now possess. The Teso country has a population estimated well over 300,000, and the cry for education is as insistent as in any part of the Protectorate. At Ng'ora, there is also an extensive educational work at the Boys' High School, which was originally founded, and has since been carried on so successfully by the Rev. S. Syson.

The Teso are the principal inhabitants of the Kumi District and the Palisa County of Mbale District. The tribe is very numerous and numbered at the last census 233,973 in the Kumi District, and 36,853 in the Mbale District.

The name Bakedi was given to them by the Baganda. Though they are all members of one tribe they differ somewhat in various localities, both in appearance and language.

They inhabit a stretch of flat, well cultivated country in the Eastern Province of Uganda. The chief feature of the landscape is huge rocks dotted over the plain, on which leopards, hyenas, and monkeys abound. The Ateso are a pastoral and agricultural people, most primitive in their habits, but of fine physique and cheerful.

In 1908 the whole Teso tribe was still heathen. In a recent tour by the Bishop over 1,400 candidates were confirmed, whose thank-offerings amounted to £280. Books, mostly Scriptures, sold within twelve months have realised £3,324. In the entire Province there were 8,000 Bibles, 3,000 New Testaments, and 10,000 portions sold in a single year. We may well exclaim "What great things the Lord hath done."

"Recently Teso and Gulu Districts have passed from under the Board of Missions and have been formed into rural deaneries. In almost all the area east of the Nile great mass movements are in progress. Over 1,100 adult converts were baptized in Bukedi, 1,900 in Gulu, and over 3,100 in the Teso District during the year. Of 12,600 adult converts baptized during the year in Uganda no fewer than 8,200 were in the Eastern Archdeaconry. There are now 1,112 out-stations in the Eastern Archdeaconry, the staff of native workers numbering over 1,800. These figures give some idea of the magnitude to which

the work has grown and the difficulty of keeping pace with it.

"This difficulty is enhanced by the fact that almost all the teachers are more or less untrained. In Teso, of 695 teachers, 642 have a local certificate, and of the fifty-three who hold a Diocesan certificate, forty-two are junior teachers. The senior teachers only in the Kitgum district, with fifty-two churches, hold a First Letter. The supreme need of the whole Diocese at the present time is of trained teachers, and this must, for the present at least, depend on the European personnel."

"With my staff I passed over this Jordan, and now I am become two bands." These words, so singularly appropriate to the present time, were strikingly used by Archdeacon A. L. Kitching in his farewell sermon before leaving Uganda to take up the responsibilities of his new diocese as Bishop on the Upper Nile. The rapid growth of the C.M.S. Uganda Mission made such a development inevitable. The diocese was far too vast for any one Bishop to visit and administer efficiently.

The new Diocese includes the whole of Uganda east of the Nile, with the exception of Busoga, the two southern Sudan Provinces and the Upper Nile Province as far north as the Sobat River. This area is naturally and politically divided into two unequal parts, the northern in the Sudan, the southern in Uganda. Of these two parts the northern is by far the larger, but the great bulk of the missionary work lies in the southern part. A sleeping sickness belt divides the two parts one from another, making intercourse between the two very difficult.

The new Bishop is fortunate in having, in the Sudan area, Archdeacon Shaw, and in the Uganda area, Archdeacon Mathers. Archdeacon Shaw's experience in, and knowledge of the Southern Sudan is unique, and will be literally invaluable ; and in Archdeacon Mathers, the Uganda area has a leader in whom tireless activity and sound judgment are most happily combined ; and behind each is a European staff, small indeed, far too small, but including some of the best men and women in the Diocese.

The following comparative table will give some idea of the relative position of the two dioceses :—

			Uganda.	Upper Nile.
Area	..	..	56,313	231,889
Population	..	..	1,905,182	2,447,667
Baptized	..	..	135,345	30,426
Communicants	..	..	38,387	5,372
Teachers	..	..	3,455	1,815
Clergy	..	..	60	9
Outstations	..	..	1,694	945
Scholars	..	..	155,327	20,706

The above figures for the Upper Nile Diocese do not include the part of the Upper Nile Province of the Sudan, for which no statistics are available.

The statistics for Clergy, Teachers, Baptized, Communicants, etc., are those of the Uganda area of the Upper Nile Diocese only.

Such a statement gives us a reasoned view of the great uprising in these latter days. To witness the heart-moving scenes that these statements indicate, we must tour the country in imagination with the leaders of the Church and Mission.

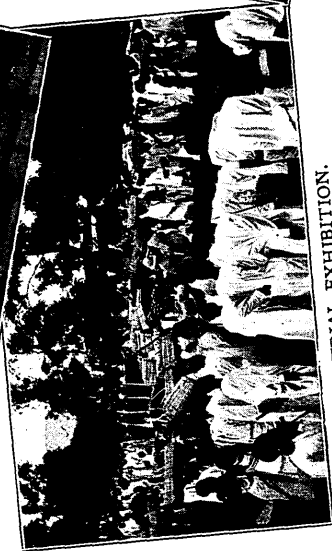
The Bishop of Uganda gives a vivid picture of a multitude on the move :—

THE CONQUEST OF THE CROSS.

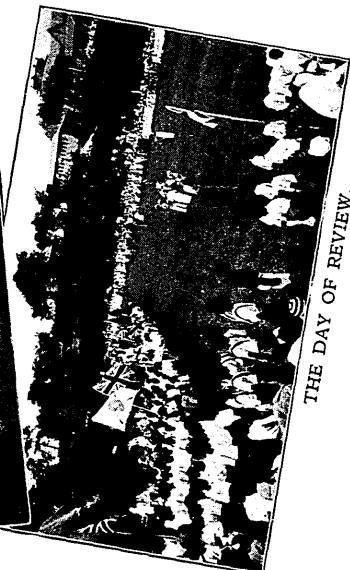
HARVEST FESTIVAL.



NAMIREMBE CATHEDRAL.



INDUSTRIAL EXHIBITION.



THE DAY OF REVIEW.

EDUCATIONAL PROGRESS.



TEACHING THE
PYGMY.



TRAINED TO SERVE.



FIRST LETTERS.

A recent tour, of three short but crowded weeks, through the Eastern Province of Uganda, afforded a valuable opportunity of seeing at close quarters what is popularly known as a mass movement.

It is the height of a very successful cotton season. Everywhere signs of a great cotton crop meet the eye. Acres of cotton stretch on either side of the road. Long streams of men, women and children, all laden with newly-picked cotton, make their way towards each cotton-buying centre, or homewards with undreamed of wealth tied up in their girdles. The hum of machinery is heard from busy ginneries. The whole country is alive with cotton. The whole life of the people is affected by it.

But side by side with this commercial and industrial development, there is another movement less obvious but even more significant—a movement intellectual and spiritual, the movement of great masses of the population towards Christ.

It is Sunday morning at Ng'ora, one of the largest missionary centres in the Eastern Province. A dense crowd of 3,000 Teso people is packed inside and around the large brick church. The service consists only of a confirmation and a celebration of the Holy Communion; 250 candidates are presented for confirmation; the communicants number nearly 450, and the service, which begins at 9 a.m., is not over until 1.30 p.m. Four hours and a half, in a densely crowded church, in the heat of a tropical summer, and through all that time a quietness and order and a reverence which none who were present will quickly forget. A memorable feature of this service is the collection. The offertory is poured by the native sidesmen into a great basket placed by the rails, until the basket is filled to the brim with coins—shillings and cents—and becomes impossibly heavy. It is left in its place until after the service, and then carried by several men into the vestry. The counting

of the coins, which begins at about 2 p.m., is not completed until nearly 7 p.m. The total amount is no less than 5,000 shillings.

The rapidly established Medical Mission under Dr. Hunter's untiring zeal, deserves special notice. "The Freda Carr" Hospital, situated, as it is far away from a Government Township, and in the midst of a large, needy, and appreciative tribe, is of the utmost importance as well as a merciful provision for the scattered European and Asiatic business people in that fertile cotton producing district.

This Hospital was fortunate in finding a centre all its own, and a generous friend to start it in Mr. Ernest Carr of Nairobi, and the right man to work it in Dr. Villiers Hunter. Marvellous strides have been made in a short time in the building up of an extensive hospital. In 1928 there were 88,082 outpatients, and 1,459 in-patients. Is it any wonder that Doctor and Nurses are over-worked with an attendance of out-patients which has increased to 400 daily, and with every corner in the hospital taken up by in-patients?

In addition the Doctor visits Indian and European patients in their homes, besides making medical itinerations when possible. The fees help to support the hospital. Dr. Charters, a welcome colleague, joined the staff in 1929. Many of the patients would not come in contact with the Gospel; but here they find it both by word and life.

Enjoying the kindly hospitality of Dr. E. V.

Hunter, I had an opportunity of a morning with him on his rounds, and in the hospital wards. As we entered the compound of the hospital there was a crowd of sick and infirm numbering 184, suffering from every variety of disease. It was a sight to stir the heart of any one who saw them. The eager welcome the good doctor received was a striking testimony of the love of these people for him. From 9 to 10 o'clock he sat in his consulting room while the sad procession came in for examination and treatment. Judged by their clothing, or want of it, every class of the community was represented. The old folks, and the infant in arms were there. Every case received a kindly and patient investigation. If medicine merely were required, the order was written on a slip of paper; the patient passed out to the dispensary, receiving from the hands of a fellow African, trained by the kindly doctor, that which sent them away with hope. Those who needed cleaning, bandaging or other simple remedy, passed also to young lads trained by him. The more serious cases, those requiring surgical treatment, were provided for until they could be attended to in the afternoon. During the afternoon the doctor, single-handed, except for the help that his few trained lads could give him, dealt with cases that an ordinary home practitioner would find himself busy with if he had to attend to them in a month.

In the Teso country, as in so many parts of Africa, leprosy is prevalent. Early attempts to deal with this disease were made by Dr. Hunter. These efforts have been ably seconded by

Dr. C. A. Wiggins, who a few years ago devoted his life so enthusiastically to this special branch of the Hospital, that now an effort has been made to deal with the disease in a systematic way throughout the country. With Government assistance special treatment rooms have been built in each of the six counties. Valuable help has been received from the British Empire Leprosy Relief Association in the erection and equipment of these rooms.

The Teso country, with its population of 300,000, has a larger proportion of lepers—one per cent—than anywhere else in the world. Dr. Wiggins, C.M.G., after reaching the highest position in the Uganda Medical Service came out at the request of the Mission to Lepers and joined the C.M.S. staff at Ng'ora. He and his elder daughter have been attending one of the six centres and treating some 400 lepers daily. Imagine what comfort and hope this gives to these poor victims, for here, too, the Master of Love and Pity is exhibited in His healing power. Dr. Wiggins now hopes to open a children's hospital, for very advanced cases, through grants from the Government.

During the first twelve months, September 1928 to August 1929, after this work started, 3,795 lepers were treated at the six treatment-centres, with 58,715 attendances for treatment.

A new hospital for leper children has been erected at Kumi, ten miles from Ng'ora; and a hospital for acute cases was erected at Kapiri.

Doctor Hunter is indeed an enthusiast in his work; let us read his own story:—

A few years ago this part of Uganda was called Bukedi—the land of naked people—and the inhabitants knew nothing about ploughs and cotton, machinery or motors. Most of the land is still uncultivated, since until the new railway is built more exports are impossible. In the future tons of rice will go north to the Sudan and south to Mombasa; sugar and ground-nuts as well as cotton will be exported from this fertile and thickly populated part of the British Empire.

Thus our surroundings are no longer long grass, naked savages, elephants, or lions; but to-day in the hospital compound at Ng'ora are seen motor cars and cycles. Africans in all stages of dress wanting Bibles, books, and medical treatment. The native wants to be fit for work, at least to grow cotton; he wants to be able to read and write and to learn arithmetic, so that he can reckon up the worth of his goods.

During a period of twelve months, £3,324 worth of Bibles, Testaments and Christian literature have been sold at our Institute of Preventive Medicine.

CHAPTER XI

THE LAND OF THE LANGO

LANGO, a hundred miles north-west from Ng'ora, is the northernmost of the four districts which make up the Eastern Province of the Protectorate of Uganda. It lies beyond the swampy wastes of Lake Kioga, enclosed in the crook of the Nile, where between the two Lakes of Victoria and Albert the great river commences its journey towards the Sudan. The Lango people are of the type named Nilotic. The people are distinct in language and physical features. Tall, spindle legged, but well proportioned, they are strong and agile. Their gentleness and kindliness of demeanour make them attractive companions of the road. Mr. Driberg in his comprehensive story of the people, *The Lango*, tells us that :—

“Under the term ‘Jok,’ the Lango, like almost all Nilotics, conceive of the creative and prevailing spirit. The only description of Jok obtained is ‘like moving air.’ Jok, like the wind or air, is omnipresent, and like the wind, though the presence may be heard and appreciated, Jok has never been seen by any one . . . His dwelling is everywhere ; in the trees, it may be, or in rocks and hills, in some springs and pools, especially in connection with rain making, or more vaguely in the air.”

“ It is Jok who created the two worlds (of sky and earth), in the Lango cosmology, together with their inhabitants. Jok, therefore, in his first appearance is a benevolent spirit, and benevolence is his natural tendency. From him come rich harvests. To him are due the seasons, with rains, ensuring good crops, and the dry season for the joys of hunting. Jok, further, is a spirit that answers prayers. Jok is ‘ always accessible to the prayers and inquiries of the faithful, and through the agency of his seers gives advice on all matters, great and small, but especially on such important problems as war and hunting.’

“ Little shrines—built like diminutive huts about eighteen inches in diameter, supported on four posts a foot high—are set up for the ‘ tipo ’ of ancestors, as they are for Jok, to which small offerings of food are brought. From this shrine the ‘ tipo ’ will give advice. It appears to be only the spirit of an immediate ancestor that occupies a shrine ; and the presumption is that ultimately the ‘ tipo ’ is merged in Jok. The ‘ ajoka,’ or jok-man (a man of god), is the seer who ascertains and interprets Jok’s will. Both men and women may be ajoka, but the most competent and renowned have been women.” Witchcraft, Mr. Driberg assures us, is entirely abhorrent to the Lango, and the practisers of the art are severely dealt with. They are clubbed to death, and their bodies burnt. It is not surprising therefore that cases of witchcraft are rare.

Here amongst these Nilotic peoples of Gulu,

Lango and Kitgum, an immense response to the Evangel, equal almost in character to that experienced further east, has been witnessed during recent years. It has been the writer's joy to be one of these witnesses.

The Evangelization of the district of Gulu was begun by those two early pioneers, A. B. Lloyd and A. L. Kitching, in 1904, at Patigo ; to be followed later by A. B. Fisher. The Gospel was carried into Lango by W. G. Innes, at Kalaki, in 1910.

The present day Boys' School at Gulu, in charge of the Rev. H. F. Davies, is gradually supplying the country with intelligent chiefs and teachers. Archdeacon Mathers, of Elgon, tells us that :—

Up to some ten years ago the work was centred in the Mission Station, where the native catechists met each month to report progress to the Missionary, and to bring the offerings of the people. They were generally accompanied by eager little groups of catechumens whom they had prepared, and in whose spiritual welfare they took deep interest. When these teachers returned to their posts they took with them loads of Bibles and New Testaments, which their people eagerly waited to purchase.

Under native pastors, village schools, churches, or evangelizing centres are scattered over the populated parts of the country at distances of from three to six miles. The buildings are mud and wattle, erected by the community. Most of them have no furniture, not even a chair, a drum answers the place of a bell to call the " readers," and their clock is the sun. Boys and girls come from the surrounding huts and are gradually enthused with a desire to become Christians. This urges them on from day-to-day in pursuit

of the requisite standard of instruction and character. All candidates for baptism must know how to read, and have an intelligent grasp of the gospel story. Their lives must in some degree testify to an inward saving grace.

An extension had been made into the territory of a neighbouring tribe, the Madi. They live in very small communities, and are children of nature, difficult to influence. Thus in every direction, under the leadership of Banyoro, advantage is being taken of opportunities, though not as much as might be.

There are now fifty-eight out-stations, with sixty-nine lay agents and one thousand one hundred adherents. Two hundred and ninety-two adults were baptized in a year. During 1918 six evangelists went to the Sudan, the first batch of missionaries from this young church.

When travelling through this country, as Bishop of Kampala, the Right Rev. Gresford Jones wrote :—

“Lango is a country full of hope. There are latent possibilities in the character of its people that are in some quarters little suspected. The Rev. P. H. Lees and I were travelling one day in Lira, the Government headquarters to Kaduku, and at Lira some conversations had arisen about polygamy.

“Mr. Driberg has a good deal to say about polygamy. ‘The practice of polygamy,’ he says, ‘is intimately bound up with the social fabric of their existence. Any attempt to enforce monogamy would be neither feasible nor desirable.’ At Lira similar language was used. ‘These fellows will never be satisfied with one wife; you are simply butting against a brick wall in trying to make them so.’ On the road,

as we halted for breakfast, another conversation took place. A woman, one of five wives of the local chief, asked this question :—

“ ‘ Those two chiefs at —, were they confirmed on Sunday ? ’ ”

“ No. Why ? ”

“ ‘ They are not good men. Both have other women. ’ ”

“ ‘ It’s hard for a chief to keep one wife, isn’t it ? ’ ”

“ ‘ Not with the help of God. Look at Daudi ? ’ ”

“ ‘ Daudi—has he no second wife, no other woman anywhere ? ’ ”

“ ‘ No, none ! ’ ”

“ To Daudi in due course we came, and to his good wife Miriam, and to little Mary and Elizabeth, their daughters. We worshipped with the large company that had assembled ; we partook of their hospitality ; we slept in their compound. We saw and felt in their surroundings the influence of a Christian home. We heard their reiterated appeal for some one to come to shepherd this needy Lango flock.

“ It looks as though the Galilean had once more triumphed, and that against fearful odds. Christian marriage, even in Lango, is not quite so unfeasible as is sometimes alleged : ‘ Not with the help of God. ’ ”

CHAPTER XII

IN THE WILDS OF THE SUDAN

As far back as 1878 Gordon advocated the evangelization of the Eastern Sudan. In 1899 the Church Missionary Society sent out its first Mission to this district, but it was not till 1905 that the Gordon Memorial Mission reached the Southern Sudan at the invitation of Lord Cromer. In the Anglo-Egyptian Sudan we witness the marvellous regeneration that has taken place under British administration in the last quarter of a century. England had perforce to make a fierce entrance into the Sudan to save its life, when that was being strangled by the grip of the Mahdi and his terrible fanatics. Once that danger had passed, England set about the task of rebuilding the ruined land and people. The fire and sword of the Mahdi have been replaced by education and the ploughshare.

The task of the administrator, however, is not an easy one. In this land, three races, the Egypto-Arabian, the Sudanese, and the British, have to live and work alongside each other.

There are three competing religions—Christianity, Islam and Animism. Hitherto Islam has obtained power and prestige. There are also three competing elements in the languages of the people, English, Arabic and the chaos of

Sudanic-Nilotic dialects. It is estimated that there are over two hundred tribes in the Eastern Sudan, some of which, as the Nubas in the mountains on the border line of Islam and Paganism, use a score of dialects. It can well be understood that illiteracy is almost universal. The northern people are entirely Moslem, the southern mostly Pagan. Islam is, however, rapidly marching south, with the aid of Arabic as the language of administration, commerce and travel. Where Islam penetrates among the pagan tribes it takes a paganised form. The Koran is merely a fetish in place of the old village idols. Stone and tree worship still exist side by side with the mud built mosque. The Moslem-Mallam-teacher merely supplants the old witch-doctor as a better producer of charms.

The first station to be opened by the Gordon Memorial Mission was at Bor on the Nile, soon to be transferred to Malek. By the spring of 1908 the original party of six was reduced to one, Mr. Shaw was left alone. Other recruits followed, Mr. Scamell in 1908, and Mr. Lea Wilson in 1910. By 1911 the staff had reached six, and a second station was opened at Lau, some thirty-five miles west of the Nile. In 1910, the Lado Enclave relapsed to the Sudan, and became a part of the C.M.S. sphere. The Government made an appeal for mission work to be started in that district, and in 1913 a beginning was made at Yambio. The following year Dr. Stones made a medical itinerary through the Bahr-el-Ghazel Province, with instructions to enquire into the needs and possibilities of

medical work in the southern sphere. The following year a school was opened at Mongalla, the chief town of the province on the Nile. This was under the charge of a Muganda teacher. In 1917, a venture 80 miles inland from the Nile was made along the highway to the Congo at Yei.

The numerous tribes in the southern district of the Sudan, with their differing dialects, and the scattered nature of the work, called for a Central High School. This was started in 1920 at Juba, nine miles north of the port of Rejaf on the Nile, and was opened under the superintendence of the Rev. C. A. Lea Wilson. In 1924, Dr. and Mrs. Fraser commenced the first hospital in Lui, where in 1926 a leper colony was formed.

Down to 1926 the whole of the southern Sudan was part of the Diocese of Egypt and the Sudan. The area was far too vast for the supervision of a single Bishop. In that year the new Diocese on the Upper Nile was formed. Few Dioceses present more striking contrasts than this. In the Elgon section to the east, as we have seen, the Christian community numbers over 60,000, with about 9,000 adult baptisms a year; the pupils in the schools number over 80,000 and form 21 per cent. of the whole school attendance at C.M.S. schools all over the world. In the southern Sudan section of the Diocese, stretching nearly 1,000 miles to the west and north, the work is still in the pioneer stage. Bishop Kitching is therefore faced with the dual task of coping with one of the largest community movements towards

Christianity, and also the problem of pioneering amongst innumerable tribes at present quite unreached by Christian influence.

In the Southern Sudan, happily, the British Government, in viewing its task of civilizing the wild people of so many tribes, sees in the Missions a useful ally, and is appreciative of the value of such co-operators.

The Government report of 1925 contains the following reference to this C.M.S. work :—

“ In the Southern Sudan the Mission has several schools in the Provinces of Bahr-el-Ghazel and Mongalla. This work has been hampered by shortage of staff, which at present numbers nine, but in spite of this good progress has been maintained. The schools in Mongalla Province cater for 611 pupils, of whom twenty-two are girls, and seventy-five men from the Equatorial Battalion. Two new schools were opened during the year at the villages of two chiefs in Yei district, and application has been made to open a school at Rejaf. There is a higher school at Juba, which aims at providing a six years' course for selected boys from subsidiary schools, and includes an artisans' section, to which several boys have been apprenticed. At Lui, in the Moru Country, where work was only started in 1921, there is now a hospital with an average daily attendance of ninety-eight, a school of fifty-one boys, a church with a congregation of 400, and a permanent hospital in process of erection. In the Bahr-el-Ghazel Province the station of Yambio is being moved to a new site owing to the requirements of sleeping sickness

regulations, and the foundation stone of a new brick church was laid at Easter. The fact that a native teacher educated by the Mission successfully carried on the work for a year at the school at Meridi, in the Zande district, points to the progress that is being made."

In the report for 1926 the Governor-General says :—

"The work of these schools is a very keenly appreciated factor in the education and civilization of these people, and the medical side is no less important."

The policy of the Government in regard to Missionary education is referred to in the report of 1925, where it is stated that "a comprehensive scheme of education in co-operation with the missionary societies is under consideration."

The Rev. Wilson Cash, the General Secretary of the C.M.S., who has been visiting Egypt and the Sudan recently, refers to the negotiation between the Government and the Mission. He gives a most encouraging account of the policy to be adopted in the education of the people of this long neglected region :—

"Briefly, this policy may be defined as one for the education and civilization of the Southern Sudan through the agency of missions. This policy gives the missions an entirely free hand in the evangelization of the pagan areas. 'We do this,' said one official, 'not because it suits us, but because we believe it is the right thing to do. We believe that missionaries are the best people to carry out this work.' This means that the Government looks to the missions to carry

out almost all educational work. The alternative to this would have been to send Moslem teachers from the north, and it is a matter of profound thankfulness that the Government has decided against this policy and instead has placed the education of these people in our hands. When one realizes how predominant is the Moslem influence in the north, and how strong is the pressure upon the pagan areas from Islam, it will at once be seen that this policy gives to the Church a unique opportunity of winning these pagan tribes for Christianity before they are captured by Islam. This open door has come none too soon, for already the Moslems are awake to the chance of making Islam the one faith throughout the Sudan."

The education work now transferred from Juba comprises the Normal School for the training of teachers for the Southern Sudan area of the Church Missionary Society. Among some sixty pupils resident on the mission station, thirteen tribes are represented—tribes whose languages are absolutely distinct in family relationship, not merely dialectically different. The great problem that faced the Missionaries in the foundation of this educational institution was linguistic. No single language could reach the varied peoples of these tribes. Finally, it was decided to make English the language for educational work. It would have been hopeless to expect the schoolmaster to have learned and taught a dozen languages ! It was a bold venture, but has proved successful. The Venerable Archdeacon A. Shaw, the Rev. H. G. Selwyn, and their colleagues, have worked

PIONEERING IN THE CONGO.



APOLO OF THE PYGMY
FOREST.



CHIEF SAULO—
PERSECUTOR TO PATRON.

IN PYGMYLAND.



A BATWA.



NORMAL NEGRO AND PYGMIES.



WEIRD AND WIZENED.



WITHOUT HOPE !

wonders in the carrying out of this policy. It has been a test of faith and entailed much hard work, but the results have been happy. It is surprising to find lads coming to this school, knowing little, or nothing, of the speech of their fellow pupils—and nothing at all of English—in a few months united in happy friendship with their comrades through the medium of our mother tongue.

On the Sunday morning, during one of my visits to Juba, a united service was held in English. In the afternoon the lads separated into classes according to language, each with its own leader. It was, indeed, inspiring to pass from class-room to class-room, and see these small communities leading their own worship, in their own languages, in such a happy and reverential manner. It was my joy to speak to some of these gatherings by interpretation.

The actual languages used at this particular time were Bari, Dinka, Kakwa, Moru and Zande.

Leaving Rejaf in the afternoon, a good run of eighty miles brought us to Yei, and the kindly hospitality of the Rev. Paul and Mrs. Gibson, of the Church Missionary Society. The first part of the journey passed through the country of the Bari people.

Over forty miles was through wild bush country of the Southern Sudan, almost without human inhabitant, though often thronged with elephant, buck and other members of the African fauna. Towards the latter part of this section, the road wound picturesquely through

the country, forming the rise from the Valley of the Nile to the watershed of that river and the Congo.

Before reaching Yei, clusters of villages indicated the more fertile and better watered region. Now that the motor road cuts through the country, the people of these tribes, the Kakwa and Fajelu, are building their villages more and more along the highway. They are thus becoming far more accessible for evangelistic and administrative purposes.

The change in the nature of the country and the population begins in the district of Loka. Once upon a time this was the administrative centre of the district, then constituting the Lado Enclave, under Belgium. Now the principal administrative centre is situated at Yei. Here also is a concentration camp for sleeping sickness, which, unfortunately, for many years past, has prevailed in certain areas around. In order to pass through this country even by motor, a medical pass is necessary.

Missionary effort from Yei branches out amongst the surrounding numerous tribes, though each is numerically small. In the school, Mr. Gibson has a fine band of young men in training as teachers, representatives of no fewer than five tribes—the Fajelu, Mondo, Makaraka, Kaliko and Kakwa. The perplexity of languages makes it necessary to use a *lingua-franca*. At present, that in use is “Bangala.”

My stay here was all too brief. From the elevated position of the mission station the mountains of Loka, Gumbiri, Hotogo, Karobei

and Juakwei encircled the horizon at a distance of some twenty miles. As Mr. Gibson and I surveyed these dark blue masses, clear cut against the early morning light, he pointed out the many spots where schools have been established. He also spoke of the large masses of the population outside the possibility of teaching by the existing missionary staff. They were waiting, waiting !

It is a far cry from Yei to Yambio, either through the Sudan, or via the Congo. On one of my return journeys from the West Coast I came to Yambio by the latter route. I shall never forget the happy ten days with the late W. Haddow. It was an inspiration to see what he had accomplished, almost single-handed, amongst the Azande race. Their land reaches into the Congo and the French Chari-Chad territories, as well as the Anglo-Egyptian Sudan. They number, in all, about 750,000 souls. Haddow was an ideal pioneer, careful and methodical, yet enthusiastic—a great lover of the African—an able linguist, and an inspiring teacher. The Azande folk have been the most responsive of any tribe in the Southern Sudan—one of their number, Renzi, became Haddow's right-hand, and most efficient assistant, in the reduction of the language and the translations of the Bible. Under their guidance the Mission Station at Yambio grew into an extensive Christian village, with well laid out roads and tree lined avenues.

Now Haddow has been called to the Higher Service ; alone, without any white comrade, he

fell a victim to blackwater fever. He laid the foundations on which the little Church of the present day is being built by Canon Gore and his companions. We may truly say of Haddow—He gave his life for the Azande.

Medical work has been started by Dr. and Mrs. K. G. Fraser among the Morus in the pagan Sudan. A temporary Hospital with twenty beds has been opened at Lui—a beautiful spot among the hills, fifteen miles south of Amadi. None of the people speak English, a few of the headmen know a little Arabic, but for effective work the local dialect—Kederu—is needed.

In the administrative development of the country, the new port on the upper waters of the Nile, as far as the river is navigable towards Uganda, is being built at Juba, one of the healthiest spots on the river in these hot regions. The C.M.S. has been called to advance further inland, and are looking out for a good site for the "Nugent School." With compensation from the Government a new and more suitable station will be erected. At present the School is being carried on at Loka, near Yei. Then the advance of administration into areas that have for so long been considered "unsettled" and difficult of access, has opened up a vast new area of population for the Cross.

One of the largest of these areas is that of the Nuers, numbering about 60,000. They lie in the country north of Rumbek up to the Bahr-el-Ghazel. The area, at certain seasons of the year, is largely swamp, and presents many difficulties. The Nuers are a warlike people, whose sport

takes the form of raids upon the Dinkas. The tribe is also divided between the American Presbyterians and the Church Missionary Society.

The Rev. Wilson Cash presents the problem as follows :—

Consequently no one mission can tackle the Nuers as a whole. Into this rather complicated situation there comes a new factor. The Egyptian Government is planning to cut a canal from the White Nile, starting probably from near Malek and running across to the Sobat River. This means that if the scheme materializes there will be a navigable canal 200 miles long across what is to-day one of the wildest and least civilized parts of the Sudan. It would drain the sudd area, and conserve vast quantities of water for irrigation purposes in Egypt. As this scheme would be executed by the Egyptian Government there would at once be a large influx of Moslem Egyptians into the Southern Sudan, and in particular amongst the Nuer people. The influence of Islam would be greatly increased, and if this tribe was captured by Islam it would only be a matter of time before the Southern Sudan became predominantly Moslem. It will be impossible to do anything for a year or two owing to the recent troubles, but all of us who met in Khartoum are agreed that this ought to be our next immediate objective. Some rectification of the mission sphere boundaries will, I think, be possible, and if the situation improves politically plans ought to be formed for advance. The conditions of work will differ from any other mission area in the Southern Sudan and a steamer will be essential if the Nuers are to be reached. The work would at first be of pioneer type and missionaries would have to face all the problems of establishing contacts with a purely pagan people, hitherto unreached by any mission. The isolation would be great, as there are no roads, but if two young men of strong physique were

sent there they could probably find their early openings and contacts through the steamer.

When this door opens C.M.S. will either have to occupy the Nuer country or allow some other mission to come in and do it. To neglect these people in the face of the Egyptian developments in canalization would bring Islam right into the centre of the Southern Sudan.

The problem resolves itself, therefore, here, as in other areas, into a question of whether these tribes can be won for Christianity before Islam comes in more strongly. No one at present would argue that it is now too late, and that as Islam has already gained so much, Christianity must fail. But unless every effort is made in the next five years it is quite conceivable that it may then be too late. The situation is already serious, if not, indeed, critical, and there is no time to be lost. To-day everything is in our favour. The government policy of co-operation with missions and the government grants give us an opportunity for a real advance. No body of men could be more sympathetic towards our aims and ideals than the officials whom I met in Khartoum. The C.M.S. has everything to encourage it to-day. To fail now would be a disaster, the consequences of which would be felt throughout Central Africa. To succeed now will mean the laying of the foundation of a future African Church which will extend ultimately from Egypt across Uganda, Tanganyika and Kenya. *The key to the African situation from the C.M.S. point of view lies in Uganda, and it will be at grave risk to the work, as a whole, if we neglect this territory on the borders of Kenya and Uganda. The call to advance in the Southern Sudan should, therefore, be viewed not from any detached point of view but in its relation to the new forward movement in Tanganyika, and the problems of church development in Uganda.*

CHAPTER XIII

THE KINGDOM OF RUANDA

RUANDA is the Switzerland of Central Africa. A land of mountains, ravines and rivers. It gives birth to Africa's two greatest rivers, old Father Nile and the mighty Congo. The line of great Lakes, Kivu and Tanganyika, with their connecting river, the Rusizi, form the western boundary of the kindred countries of Ruanda and Urundi. These occupy most of the land eastwards to the Kagera River, northwards to the Uganda frontier and southwards to Tanganyika Territory.

Though the people are divided into two kingdoms they are allied in race and language. King Musinga reigns over 2,500,000 people in the Northern Kingdom of Ruanda, and Mwambutsa in the Kingdom of Urundi to the south has some 2,600,000 followers. The latter is still a minor with regents actually governing the kingdom. The people are divided into three main tribes, sharply divided in origin and character. The ruling race are the Watutsi, forming probably ten per cent. of the population. The most numerous race is the Bahutu, while there are considerable numbers of the dwarf Batwa. The Watutsi are Hamitic in origin. The Bahutu are Bantu, and the Batwa are aboriginal pygmy. They form striking contrasts in physique

and character, but have become practically one in language. Ruanda, as a distinct language, though with variations of dialect, forms the largest unit in East and Central Africa, probably nearly 4,500,000 understanding the Kinyaruanda tongue.

In stature and appearance the Watutsi are one of the finest races in Africa. King Musinga, one of the most romantic figures in Central Africa and the descendant of a long line of kings, is 6 ft. 9 in. high. Many of his great chiefs range about 7 ft. Their refined, clear-cut features have nothing of the negro in them, except in colour. They can probably claim an ancestral connection with the dynastic Egyptians of old. They are born rulers and can hold the allegiance of the far more numerous sub-races.

One of the finest races in Central Africa, they are proud and arrogant. They form, however, some of the most hopeful of the community; alert, intelligent and anxious for education. The mass of the Banyaruanda are called Bahutu. They are the serfs of their overlords, an agricultural people, similar to the surrounding tribes in Ankole. The Bahororo inhabit the district of Ruzumburo, while the Banyabutumbi inhabit Kinkizi. These latter are a poor and effete tribe. The Bahundi live away on the shores of Lake Edward. They are a tribe of lake dwellers whose special diet is fish. They have no other occupation than fishing. They are Congolese in type, and file their incisor teeth. The Batwa, a pygmy tribe, are scattered around the high ground of British Ruanda. They are few in number, and

very degraded. They obtain their livelihood by hunting in the forests, climbing along the branches like monkeys, and dropping loaded spears on their prey as they slink along the game paths.

Travelling some 125 miles from Mbarara, the capital of Ankole, in a south-west direction, we reach Kabale, the farthest outpost of the Uganda Protectorate, and the Capital of British Ruanda, bordering on Belgian Ruanda. From Kabale the Ruanda General and Medical Mission, under Dr. Stanley Smith and Dr. Leonard Sharp, has planted more than 275 out-stations and schools in that far-off district. Most of the village centres have been occupied. A fine hospital crowns the hill top on which the Mission Station of Kabale is situated. From this centre the work has been carried southward far into Belgian Ruanda until the farthest outpost of the Uganda Mission is found situated on the shores of Lake Mohasi, 350 miles distant from the capital.

Kabale has quite the strongest European staff of all the stations in the Uganda Diocese, and the native workers number nearly 300. There are already over 1,900 baptized Christians, while the total adherents to-day number over 3,000. Five boarding schools have been started.

High above all else, the crowning glory of the Kabale Mission Station, stands the new church, recently completed, built of brick and roofed with corrugated iron. It is one of the largest churches in Uganda, and will accommodate 2,000 people. This great church was built

in eleven months, largely through the enthusiastic efforts of the late Rev. Jack Warren's young friends in England, and cost about £800, towards which the local Christians raised £100.

From Dr. A. C. Stanley Smith we learn that :—

The work of the Ruanda Medical Mission has been in some ways different to that of the other Medical Missions in the Protectorate, in that whereas the other hospitals were established as valuable adjuncts to existing and organized Mission work, which preceded them, the Ruanda Medical Mission has been privileged to be the main and primary agency for carrying the Gospel to a great nation.

The work, which was first attempted, was centred at Kabale, and began in 1921—and the Mission Hospital was completed in eighteen months. Every one, who knows the Bakiga people, knows the great change that has come over them during the last five years ; and one cause, at least, of this change has been the relief of suffering which the Hospital has afforded these once wild people.

In the education work of British Ruanda, the Kabale School takes the lead. It is designed for the sons of chiefs in Rukiga, Ruzumbura and Kinkizi. The raw Bakiga boys were rough looking material to work on, but have smartened up wonderfully. Numbers of them have become true followers of Jesus Christ. The Boy Scout movement has given them an insight into what is meant by Christian unselfishness, and the dignity of service for others. The Kisoro school was opened in 1921 as a boarding school for the sons of chiefs in Bufumbira. The third High School is Rakira in Eastern Ruanda. At Kabale there is also the Girls' School. The work

amongst women and girls was inspired by Miss C. Hornby, who arrived in 1923. She had worked for six years in Uganda, both on the educational side, and also latterly in charge of the Maternity Training School at Mengo, where she gained the confidence and affection of hundreds of Baganda mothers. Her arrival brought hope for the women of the country. She immediately set to work visiting, and touring the country indefatigably. In the face of much opposition she started a school which has now become one of the most thriving institutions of the Ruanda Mission.

The Mission has been fortunate in the members of its staff, so many of whom have left scenes of active Christian service, and usefulness at home, in response to the call for Ruanda's Redemption. Amongst these, Captain G. Holmes, M.C., served in the "Gunnery" during the War. He was a member of the British Olympic Team, and Captain of the Army Ice Hockey Team. His knowledge of French has been most invaluable and has done much to win the confidence of the Belgian officials, while his athletic prowess has enabled him, in such a large measure, to win the friendship of the sport loving Batutsi. He has been amongst the first of the pioneers for the Kingdom of Christ in Belgian Ruanda.

The Mission, originally founded by two Cambridge doctors, Smith and Sharp, has received such warm support from that direction, that it can now claim a "Cambridge seven." Amongst the early arrivals on the field was the

Rev. J. E. L. Warren, M.C., of Queen's College, bearing in his body the marks and sufferings of the War. He came under medical certificate to a place which was expected to suit him. Fresh weakness soon manifested itself and he was suddenly stricken down. Recovering, he became one of the most cheery, and devoted, of the Cambridge band. To him fell the gradually increasing responsibilities of the church work and the boys' high school. Within eighteen months he had passed two language exams, and had thus equipped himself in that which is so essential for carrying out the personal work amongst these African lads. For a few years only was he permitted to carry on the difficult task. His remarkable linguistic ability, his intense devotion to and for his boys, and his cheery disposition, made him beloved by all. A wide road into the hearts of the people seemed opening before him, then the Call came to Higher Service. No one who had been permitted to enjoy his friendship and kindly hospitality, and to witness his devoted service, can ever forget "Jack Warren."

Another Cambridge man, the Rev. H. S. Jackson, left a curacy at Eastbourne; and Dr. J. D. Church, left Barts., for the Ruanda Field. In 1925, yet another Cambridge man, the Rev. H. E. Guillebaud, and his devoted wife, came out, impelled by an overwhelming sense of the divine call, to the great work of the translation of the Scriptures. At the present time so successful has his work of translation been that he has completed the whole of the New Testa-

ment. A work of such high standard, accomplished in so short a time, would have been impossible but for the whole-time collaboration of Samsoni Nyarubuga, a Mututsi of royal blood and a highly intelligent Christian, a man so evidently raised up by God for this special purpose.

The transformation that has taken place during these early years in the Kigezi country may be gathered from Dr. Smith's report :—

Our Bakiga people are rapidly advancing along the road of social progress. Ten years ago they were all clad in skins, and were still a wild highland tribe with no traditions of national rule. The highest posts in Government chieftainships are going to be given to them, and I believe that no alien chiefs will remain in the country. This sudden rise to self-rule puts an immense strain on their character. But a Government official of considerable experience told me that he knew of no tribe which had stood the impact of civilization so steadily, or so unspoilt, as the Bakiga.

The life of these people has been vividly portrayed, and effort amongst them enthusiastically described by Miss Hornby.

She is the representative of the Girls' Friendly Society, and her pictures to its members have been much appreciated.

As at C.M.S. Kabale, Kigezi,

19th September, 1929.

MY DEAR FRIENDS,

As I wrote "as at" I said in my heart—"very much on trek." I badly wanted to write to you on Saturday, but it failed me. I could neither read nor write nor go to bed in comfort. It was like this :—

I had been away to a village, about an hour's walk, and coming back at 3 p.m., the sun shining and very hot, I was surprised to see the cows, goats and sheep all being hustled home. I was alone and not hustling one bit, and I asked some one why? The woman said "Look," and pointed to the north. It was black, and very soon I heard the storm coming, and I was still half an hour from camp. I made a rush and got into a hut just as it came over. The folks were not a bit surprised to see me rush in, and made a place for me to squat by their fire. What a storm! The hut trembled and I said, "My tent cannot possibly stand this, it must go over." However, ten or fifteen minutes later the storm had passed over our bit of the world making for England, and I thanked my kind host and set off. On top of the next ridge I knew I would see camp, and behold! no tent! Very soon a man came running to me and said, "Your tent is broken and all your things are spoilt." I could have told him that, but I really had no idea what a dirty mess I should find. The wind had not just blown it down, it had blown it away, and as it went it had covered things with mud from the tent pegs, and of course the rain in those few minutes had soaked everything. I burst out laughing, I could not help it, I had never seen anything so muddled before, and I had in a tin trunk a change of sheets. Everything I had in that trunk had to be bed linen that night, and I confess I sent up a heartfelt prayer for a still night, and we got it, but I had to lie still, for clothes do not make a really good cover. Next day we got dry and comfy again, but to-day came another huge storm. The wind was not too bad, but the rain ran through my tent and now everything is standing on a chair, or box, or something, waiting for the sun to-morrow.

The Bahima women are really rather nice and I always get a real royal welcome as I visit from kraal to kraal, but I cannot get them to come up to the Church, and the begin-

ning and end of everything is *cows*. I do not think they are really able to grasp much. Sometimes you think you have made them understand. They will answer, and then next day you ask them again and it has quite gone. They say "I cannot remember."

June 12th. . . . I sometimes think we've the very naughtiest school in the world. I read of India, all the girls are good ; of South Africa, Japan, etc., and always all the girls are good. Now just listen to a word or two from our school. One day last week a teacher said to a girl, "You write like a child of two." Soon afterwards a book was brought to me all scribble and dots. I looked at the book and at the child and said, "Explain this." The prompt reply was, "She said I wrote like a child of two, so I showed her how she would write."

A class of young things sharp as needles, ages 9-10, reading : I, walking round, stopped, for behold, each child had a round of chalk round her eyes and carried over her ears. "What have you done ?" I asked. Again the ready reply : "We have put on our spectacles." "Well you can take them off" ; but this meant water, and at 3 p.m. water is scarce, as every one goes to the well at 4.15 for water and we have a bathroom near the well. I said, "You must go now and get water." Off went all six and their teacher with them. After half an hour I wondered they had not returned, and went to the brow of the hill and there I saw six bairns sitting chattering on the edge of our maize field. When they saw me they gaily waved their arms and said, "We stopped to drive the crows away which were eating our food," which was true enough but did not need six people. They are absolutely fearless, at least Eseza says that they do not fear enough, but they take punishment like sportsmen.

Kabale Mission Station stands on a bluff, running out into the great valley, which stretches

for 30 miles south-east and north-west. The main block of buildings contains the hospital, as described by Dr. Smith :—

In plan, it consists of a series of five blocks, 95 ft. by 35 ft., connected by a corridor over 500 ft. long. In between the blocks are smaller houses for the girl nurses, the boy nurses, women patients, and lepers. The main blocks are as follows : (1) The Administrative Block, containing matron's room, consulting room, pathological laboratory, operating theatre, and sterilizing room. The operating theatre is 24 ft. square, surrounded by glass windows, and floored with cement laid by the toil of our own hands. (2) The Women's Block, containing also the midwifery ward, was equipped by the generosity of Harrogate friends. (3) The Dispensary Block, including the out-patients' department, the food store and the drug store. (4, 5) The Men's Wards.

The first patient was admitted into hospital in June 1922, a start on the work of ministering to the sick was made on arrival in Kigezi.

The primary object of the hospital is the evangelization of the heathen, and this we have endeavoured to keep in the very forefront of our work. Every morning prayers are held in each ward, and every Sunday a simple gospel service. It must not be thought that these services are formal, or the addresses sermons ; such work would bear but little fruit. But we teach line upon line, by constant question and answer, so as to instil into patients' heads, and hearts, the knowledge of the way of the redemption that is in Christ Jesus, and how to trust Him. Our work is but in vain unless we " bring unto Him all that are diseased."

They are simple as children, and every thought has to be presented to them with endless patience, and repeated time and again before the Light, that is above the brightness

WITH THE RUANDA FOLK.



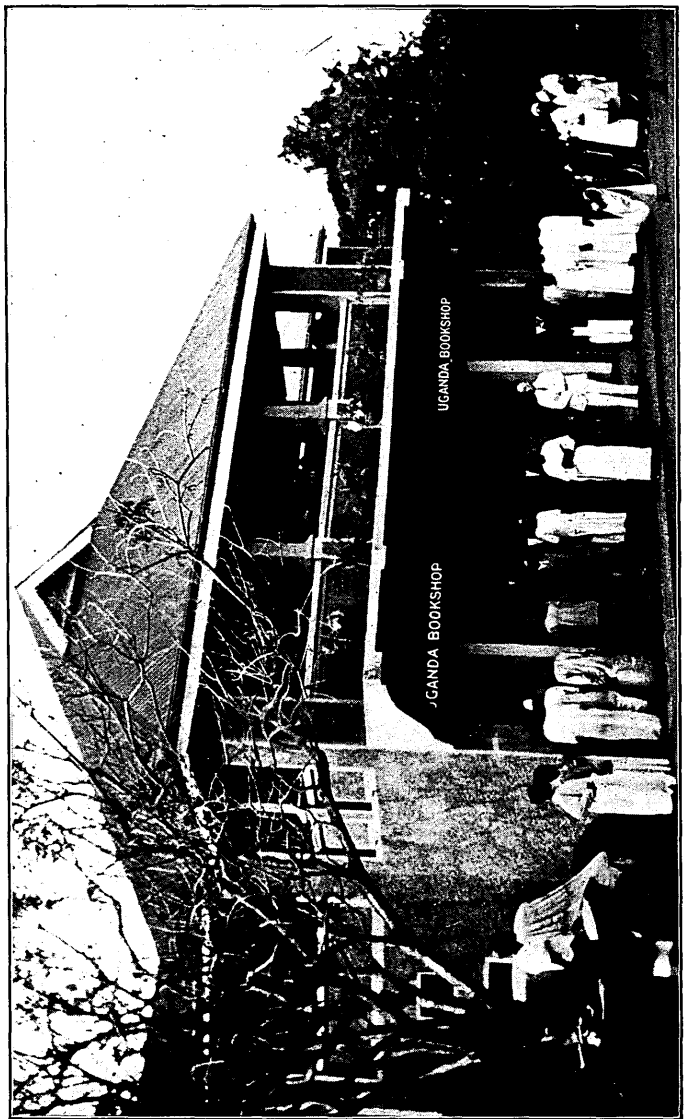
IN THE MARKET PLACE.



IN THE COURTS OF THE KING.

Plate XIV.

UGANDA BOOKSHOP.



DEPOT OF THE C.M.S., S.P.C.K., B.F.B.S., KAMPALA.

of the sun, pierces their darkness and gives them sight. The results of this work are only recorded in Heaven, but we have had unmistakable proofs that many have come out of darkness into His marvellous light.

As in so many other parts of Africa, leprosy is prevalent in Ruanda.

The Ruanda Medical Mission has been carrying on efforts at relief, and now work has already commenced on a new leper colony upon the island Bugama, on Lake Bunyonyi, five miles from Kabale Hospital. This island was formerly associated with witchcraft and rebellion but has long been uninhabited. Two sisters have been set apart for this work, and a hospital of fifty beds is under construction.

This promises to be one of the most valuable adjuncts of the great Hospital. The relief of suffering—physical and spiritual—it will bring is incalculable.

A three days' march—now one by motor in the dry season—across the frontier from Kabale, and we are at Gahini, the pioneer station in Belgian Ruanda.

The Governor readily acceded to the requests, and granted full sanction to develop the work from Gahini, wherever opportunity offered; so that now evangelists may be sent throughout north and east Ruanda, their number only being limited by the offers we receive from the native Christians for this glorious service, and by the number of missionaries for supervising the work.

Much has been done in preparing literature for the people. Ruanda now rejoices in the possession of its own version of the New Testament. Early attempts at translation had been

somewhat localised. The first publication was produced by the German pioneers. With the establishment of the Ruanda Mission it was felt advisable that a new attempt at translation should be made with the fuller knowledge of the language now available. To provide for this, the writer, on behalf of the British and Foreign Bible Society, convened a Language Conference, to which all the Societies at work in Ruanda were invited; the Belgian Protestant Mission, the Seventh Day Adventists and the Church Missionary Society. It was agreed to hold this at Karinda, a station of the Belgian Mission.

Karinda is situated on the shoulder of a great hill, with the young Nile, now 15 miles old, curling round the foothills far below. This is the first Mission station on old Father Nile, to be followed by many in due course on his 4,000 miles.

In pre-war days the Bielefeld Mission was working among these people. Now the Belgian Protestant Missionary Society has taken over the evangelizing of the western central area, the Seventh Day Adventists are in the centre and north, while the Church Missionary Society has opened the new district in the north-east. The present Conference was a united effort of all these Societies to lay the foundations of the written language on a uniform basis for the translation of the Bible.

In pre-war days the Gospels were translated by Herr Johanssen, but with the development of Missionary effort since, a much fuller knowledge of the language has been obtained, thus

necessitating a complete revision of the speech in its written form. Another most valuable aid has been made possible, in the growing number of the people who have become educated Christians, and who can render intelligent assistance in this most important matter.

The members of the Conference were most hospitably entertained by Pastor and Mme. Durand of the Belgian Mission. There were representatives from each of the three Protestant Missions. The Belgian was represented by Pastor and Mme. Durand, Mons. and Mme. Lestrade and Mons. and Mme. Honorez. The Church Missionary Society was represented by the Rev. and Mrs. Guillebaud, and the Seventh Day Adventists by Mons. and Mme. Monnier. There were also a dozen representatives of the African races. The Conference was therefore quite representative of all Protestant Missions.

The programme placed before the Conference was a comprehensive one, and included :—

1. Orthography and transliteration.
2. The broad principles of transliteration.
3. Detailed criticism of the new translation of the Gospel of St. Matthew by Mr. Guillebaud.
4. Dialect and Religious Vocabulary.
5. Plans for future co-operation.

For ten days these problems were most carefully and prayerfully considered, with the happy result that the basis for the reduction of this Ruanda language was agreed on, and a Translation Committee, with a representative of each Society, commenced the great work of

giving the Bible in the vernacular to some 4,500,000 souls embraced in the kingdoms of Ruanda and Urundi.

Immediately on the closing of the Conference there was a time of happy fellowship in the celebration of the Holy Communion. The missionaries parted with the joy that the great object for which they had come together had been attained, and that they had established a bond of friendship for all their future missionary endeavour.

Two years have gone by—years full of study and translation. The MSS. of the sacred volume is complete. It is a day of rejoicing and thanksgiving for the Rev. H. E. Guillebaud and those associated with him in this great task. He writes :—

The drums had just finished as the last members of the congregation filed up the steep bit of hill immediately below Kabale Church on Sunday morning, February 16th (1929). The congregation were all in their places, in close, orderly rows, the boys' school in their khaki drill, the girls opposite in their white frocks. Presently in came the clergy, Ezekieri, now in full orders, standing to read the Absolution. It was rather a special service, thanksgiving for the completion of the whole of the New Testament in Lunyaruanda, and dedication to God of the work.

There seemed a special thrill as the glorious words of the lesson (Rev. vii) were read : " All nations and kindreds and people and tongues," . . . realising that here was, as it were, yet another of the " nations " and " tongues " joining in worship and praise. And the music of the words in Lunyaruanda is in no whit behind that of the same passage in other languages, it " marches " on most gloriously, and one's

heart thrilled at hearing it now for the first time in public worship.

And then at the close of the service, the solemn moment when the newly arrived volume of the Gospels, together with the typed manuscripts, were solemnly dedicated to God and placed on His Holy Table, with the earnest prayer that He would indeed bless His Word, and grant it "free course" in Ruanda. It was a milestone in the history of work amongst the Banyaruanda, for only those who have to try and manage without, know what it means to have a small portion of the Bible from which to teach. The people are hungering for the Word of Life, even though they can hardly realize it.

What shall we say more of Ruanda? Having travelled through its length and breadth, having had an opportunity of comparing its peoples with other nations—one has no hesitation in saying: Here is one of the widest open doors in Africa, with the fullest possibilities for the Kingdom of Christ. If the Watutsi had had the chance that many others around them have had for half a century, we might have seen in this land to-day one of the most intelligent, most progressive and most vision-inspired of the Native Churches of Africa. Now is the day of Ruanda's opportunity. If we let it pass it may never return!

CHAPTER XIV

IN THE PYGMY FOREST

LEAVING the Mission Station at Kabarole in Toro, a native track leads over hill and dale around the foothills of Ruwenzori. After a hard day's march one arrives on the brink of the escarpment leading down to the Semliki valley. Across on the far side of this, at a distance of some ten miles, lie the blue hills of the Congo. As one descends to the lower levels the heat becomes intense, and the going rough over the black cotton soil and through the tangled elephant grass, till at the foot of the hill an oasis of trees, and a few huts, provide a welcome haven of rest for the night. Next morning an hour's hot march brings the traveller to the banks of the wide, swift flowing Semliki river, forming the boundary between British and Belgian territory. A group of huts form the last outpost of Britain. Crossing by "dug-out" we land on the western bank. Another long hot march over the grass-covered plains, with few inhabitants, but much game, and we commence another climb. We are glad at last to feel something of a refreshing breeze. For nearly a dozen miles the track leads up into the hill country. At every turn the views of Ruwenzori increase in splendour, rising almost sheer from the river valley to the snow

crowned peaks of Marguerita and Alexandretta, one of the finest views in Africa. Somewhat weary and faint with the heat and the tiring climb, as I passed round a bend I saw an African standing under a tree ; the first man I had met on that morning's march. Silently he stood, though apparently wishing to attract my attention, I did not understand his meaning, and was wondering what he wanted, when he pointed to the foot of the tree where lay a banana leaf. Looking under this I found a bottle of milk, and some bananas. We understood not each other's language, but I could interpret his kindly intention. Waiting for my " boys " to come up I found this welcome refreshment by the way had been sent by the kindly thought of Apolo, the Apostle of Pygmyland. It was a kindly act indeed. The guide also was most welcome as the track at times was difficult to find. Soon after noon we crossed the last hill. In the distance I saw the plantation and Mission Station at Mboga. In a few moments I was receiving the kindest of welcomes, and warmest of hand shakes, from the grey-headed veteran himself. Taking me round his compound, he led me to a new grass hut that he had thoughtfully erected for my hospitality. Thus began my first visit to Mboga.

Later on I was to arrive from another direction with that most genial of African travelling companions, Albert Lloyd, the one who for so many years was the inspirer of Apolo in his evangelistic efforts among the wild folk of the Congo.

Apolo's story is one of the finest records of the heroism of an African pastor that the Christian Church contains. Apolo continually wears the smile of victory! No difficulties daunt him. Of medium height and sturdy build, he is still active and vigorous. His silver hair and beard give him the appearance of a halo around his beaming countenance. For an African he has unusually penetrating eyes—a true index of his masterly character. He could never have won through, as he has done, but for grit and courage sanctified by grace.

For those who are unacquainted with his heroic story, a few facts may be an inspiration. He is one of the outstanding men of the African clergy of the Uganda Church. He suffered persecution in the early days of conflict in Buganda when struggling to find the Light. He has since carried on for thirty years, first in seeking to open up the Kingdom of Bunyoro for Christ, afterwards passing across the dreaded Semliki Valley, into Congo regions, as the first messenger of Christ to the wild cannibal peoples inhabiting the mountains west of Lake Albert.

Listen to his own words as he tells how the call to the regions beyond came to him almost as soon as he reached Toro :—

I saw the great country stretching out into the distance before me, most of it black with forest, and far away a range of hills that the guide told me was the Mboga Country, where lived many, many people. Something seized my heart and gripped me tight; it seemed to pull me towards those hills. A voice within me seemed to say: "Over

there in that country are thousands and thousands of people in heathen darkness ; they do not know that Jesus loves them. Many of them live in that great dark forest where no Muganda has ever been ; some are cannibals and eat human bodies, and some are dangerous dwarfs who climb the trees to hunt ; no one has ever been there to tell them about Jesus." I knew at that moment that God was calling me ! Toro had other teachers besides myself, while these people had none ; who would go to them if I did not ? Yes, I must go to them, I must go to them !

Perhaps the most significant thing about the story is the fact that Apolo Kivebulaya can be fairly looked upon as representative of the best type of African clergy. It is not his brilliance of intellect that impresses us so much as his sheer devotion to Christ, and his consuming passion for the souls of his fellow Africans. Upon such clergy ultimately rests the responsibility for the evangelization of the Continent. And as we read Apolo's story we are strengthened in the belief that they will not fail.

Immediately he began his effort to win these people he was met with bitter hostility by the local chief, inspired by the witch-doctor, who dreaded the advent of any one likely to interfere with his witchcraft. The chief sought by every means in his power to drive Apolo from his purpose. This witch doctor persuaded the chief that the only hope of saving his country from ruin would be to drive Apolo away, and never permit a teacher of any religion to enter his land.

The story of that time of persecution has often been told. Faithful to his call, Apolo has carried on and triumphed. He has built up a

Church with a thousand members. He has established Schools in more than thirty villages. His winsome personality has won the confidence of the wild pygmies of the forest. To them he has carried the Story of Redemption.

After years of faithful persevering effort he wrote to his old friend and leader, Archdeacon Lloyd :—

How are you, my dear friend ? I am full of joy because I have received your letter. . . . Now here is a wonderful thing. I came here to Uganda with two of the baptized forest men, Yowasi Itubu and Yohana Magwalani. They are both real forest men from the tribes you visited, one belongs to the Walarimi and the other one to the Walulaba tribe. God has truly brought us together with the forest people. The dwarfs are most ardently reading God's Word, and we are always urged to send more teachers to them. The Balega people, also a very wild tribe, are most anxious to be taught the Gospel of God. It is true to say that there is not a single tribe around here that does not earnestly desire to be taught about our God.

I shall continue my work for God here in the forest for Jesus Christ's sake, and He will give me strength of body and soul to conquer the whole forest for Him, till all the tribes become followers of Jesus. Your strength comes to me through God, and I know I shall be made strong to conquer the devil. At Mboga everybody longs to be taught and we need God's holy power to help us ; this comes through prayer. You pray for me and God will help me, and I will work His work with great earnestness, for all these people need Him. Prayer brings me great joy !

Now I was to have the joy of a visit to these forest dwellers in company with Lloyd and Apolo.

With the first rays of dawn one morning, our porters arrived. Kit was prepared, and we set off for the march into the Pygmy Forest. Crossing the hills rising to the west from Mboga, a magnificent panorama presented itself of the Semliki Valley, and the mighty range of the Ruwenzori snow-capped "Mountains of the Moon"—the snows that eventually water the thirsty land of Egypt, three thousand miles to the north. After about ten miles' march, we entered the great forest itself, passing from the open sunlit panorama to the gloomy shades of this primeval wilderness. Another five miles' march brought us to the village of Bedo, where we were to camp for the night.

Near this village we saw the first of the little friends we had come so far to visit. We were standing at cross roads in the forest when we suddenly found a diminutive figure, who apparently appeared from nowhere, standing by our side. He was about four feet in height, beautifully proportioned, and presented the appearance of a little gentleman of his race, though in nature's garb.

Showing us the way, we plunged for a short distance through the tangled undergrowth of the forest, and emerged at a small clearing to receive the welcome of the first little colony of Mbuti, the pygmy tribe of these forests.

Wild, weird wanderers through the recesses of some of nature's gloomiest regions, they exist on the results of the chase. Their weapons are bows and arrows, in the use of which they are so adept that they will hunt the

largest, and wildest, of beasts. They live in a little clearing, well sheltered from the sun's rays, till the small game has been driven away. Then they move to another spot. There they wait in the dark for the dawn of a day which they cannot, as yet, comprehend. They are verily outcasts from society, representatives of former tribes driven into the dark forests by the coming of the Bantu, and other races, millenniums ago.

The writer has had several opportunities, when passing through this forest on previous occasions, of visiting the pygmies in their haunts. He has seen them under the wildest and most primitive conditions. Then they presented a problem in evangelization that seemed almost impossible. Nothing had been done to bring them the news of a loving Saviour and a redeemed life. Now we were to have the joy of witnessing the marvellous influence of Canon Apolo and his band of young men who have penetrated to the darkest spots in this dark area. They have so completely won the confidence of these, the shyest members of the human race, that for the first time in their history they were learning something of the great world beyond their forest, and of the coming of men of another race, who care for them, and are seeking their welfare. The main Bantu tribe in this area is the Bakonjo, with numerous villages scattered through the clearings of the forest area and on the mountain sides of Ruwenzori.

The next morning, escorted by our friendly little guide and Apolo, we plunged deeper into

the great gloom, visiting this colony of pygmies we had seen the day before, and others.

During the next two days, we were to live, literally, amongst our pygmy friends in their own forest home. We had the opportunity of seeing them in the natural life of their communities.

During the day we passed from colony to colony and met something like 250 representatives of this primitive race.

A number of the young Christian lads of the Bakonjo tribe have been trained by Apolo. They have learned the language of the Pygmies, and are now actually living with them, seeking to befriend and teach them. We saw groups of these pygmies squatting on the ground, in the dark shades of the forest, around the little alphabetical chart with one of these young teachers in their midst, seeking to expound to them the meaning of sign, symbol and sound.

In some of the pygmy groups these heroic young men have so far won their confidence and succeeded in teaching them that we saw and heard these pygmies joining in songs of praise, and listening eagerly to the instruction being given. The message of redemption was being taught them in their own mother tongue. Probably one of the most thrilling visions one could have, even in this land of Africa, where so much is weird and romantic, was that scene where Apolo, standing in the midst, surrounded by one of the larger colonies of pygmies, was teaching them to repeat the Lord's Prayer. After such evidence of the power of the grace of God, we need

despair of no race or people as being beyond the reach of His love.

On the last day, we visited another colony, where no teacher had, as yet, been placed. Apolo was bringing a messenger to them. As soon as our party came in sight of the colony, they crowded round us. No sign of fear! Apolo's presence was sufficient assurance. Sitting on a fallen tree-trunk, we listened and watched as Apolo, through the interpretation of one of his teachers, told them why we had come to visit them—told them something of the great story the teacher he was now to leave with them would explain more fully—spoke to them of something of the wonders of reading.

Squatting on the ground facing Apolo was the chief, or colony father. Others crowded round him! His wizened face and sharp beady eyes gazed up into Apolo's face. He seemed to respond intelligently to every statement. Now and then he gave a nod, and a glance to his people, as if to emphasize the point. He and his people well knew of the teachers that had gone to live with their kindred colonies. Apolo's fame had travelled far amongst these little people. He is known as their great friend. Now they were to have a teacher of their very own! When the chief realized that fact, his face beamed with a joyous smile.

It was getting late. We still had a long march before camping. We said farewell to these little folks and their teacher. Soon we were lost to each other by the dense undergrowth. The last vision we had was of this brave young teacher

lad, probably not more than fourteen or fifteen years of age, gazing at us with the pygmy chief and his people around him. Here was a true missionary !

The Mbuti language spoken by these pygmies is quite distinct from Konjo, the language of the Bantu tribe, amongst whom they live. These Bakonjo lads have the Gospel of St. Mark, published by the British and Foreign Bible Society—a volume they greatly treasure.

Some of these lads are well acquainted with the Mbuti speech, and have helped Apolo to prepare a primer, with some Scripture portions, the Lord's Prayer, the Creed and a few hymns. When the language is more fully reduced to written form, Apolo hopes to prepare a translation of one of the Gospels. This will be another treasure trove for the Bible Society ! Who would like the joy of financing the treasure ?

CHAPTER XV

THE ALL-CONQUERING "WORD"

THE testimony of Kings. During the year of Jubilee each of the kings of the nations in the Uganda Protectorate gave expression to his love for the Bible.

1. Christianity brought about, without opposition, the abolition of slavery in Buganda.

2. Christianity unites the kingdoms surrounding Buganda in love. Former hatred and war have ceased. One of the great signs which prove this is evident in the united effort of the building of the Cathedral.

3. Christianity has done away with all the shrines of the old heathen deities, and the fear of charms, which were the great cause of suspicion and accusation.

4. Christianity made the Buganda Treaty possible in 1900 so that it was promulgated without dispute because the people had already learnt to trust the Europeans as their brethren in the Spirit of Christ, and also to trust their Bishops, who were the leaders of Christianity, to make that Treaty.

5. Buganda was saved from Mohammedanism, when the Moslems had conquered the country, by the union of the Christian forces at Kabula on the 5th October, 1889. Buganda then returned to the allegiance of Christ even as it is at the present day.

The King of Buganda, H.H. Sir Daudi Cwa, K.C.M.G.

I love the Bible because therein I more fully understand salvation, and know the true and living God. Also from the Bible I learn about Jesus Christ who died for me, and saved me from my sins. Therefore I love it.

I also thank the Bible Society who printed it for us in a tongue which we understood.

The King of Ankole, E. S. Kahaya, M.B.E.

The Bible is being read by most of my people all over my kingdom. I trust that the Bible will be of great value to all the people all over the world.

The King of Bunyoro, Tito Winyi.

The Gospel was first brought into my country of Toro in March, 1896. In the same year I was baptized, also many of my people followed and became Christians. Since the translation of the Scriptures into our native language my people and I have benefited greatly, and Christianity has advanced more rapidly throughout the country.

The late King of Toro, Daudi Kasagama Kyebambe, M.B.E.

"No nation is strong that is not established on the Bible." The late King of Bunyoro gave heartfelt utterance to these words in an interview at his capital, Masindi. The Bible was his guide in his private and state affairs. Over the door that led into his study was inscribed the text: "Niwe ai Mukama ndukwesiga"—"In Thee, O Lord, do I put my trust."

When the Bible was first published in Lunyoro, the Bible Society presented a specially bound copy to King Anderea. The King was much delighted with the beautifully bound book, which he showed to all his visitors. In this way he had an opportunity of speaking to all his

guests about God, which he did on every occasion. A neighbouring tribe sent an embassy to visit him, in order to ask the secret of his kingdom's remarkable progress. He replied that God alone had made him wise and powerful, and besought them to enquire after the "Words of God." The result was that this tribe again sent messengers, with the request that he would send teachers to them. In his reply of thanks to the Bible Society he said :—

To my friends in our Saviour Jesus Christ I send greetings, together with very much love ; and I thank your Committee for your very good grace in giving me the very beautiful present of a Lunyoro Bible. I am delighted at receiving it, a gift of great glory, which excels everything in goodness, and in value. For the Bible is the inheritance of God, the King of kings. This Book is of greater value than all the dominions, and crowns of the kings of the earth.

A country that does not put its trust in the Bible is not to be accounted of, but the kingdom that believes in the Bible shall endure ; it shall stand, for all authority is in God's hands, as St. Paul writes in Romans xiii. 1.

In my own kingdom of Bunyoro, through faith in the Bible, we are progressing, and now there are many who believe in Christ.

Farewell, my friends, may God abide with you. I remain
he who loves you in the truth and grace of our Lord,

King Andereya B. Duhaga III of Bunyoro.

"The entrance of Thy Word giveth Light."
How that Light spread through the country in the early days has often been told, but still sends a thrill through the heart of every lover of The Word.

On February 24th, 1891, Pilkington writes:—In the loads came books, which went (at least the New Testament, in Swahili)—like wildfire at 1,000 cowries apiece; 200 cowries buy ample food for a man for a week. Only 120 New Testaments, or so, came; after a day and a half all had gone, and many people had to be sent away disappointed. We want thousands of books, and hundreds of men.

Just lately we sold 4,000 Luganda reading-sheets and about 200 Swahili New Testaments, as well as other books. The demand is very great for the New Testament.

If you could see the eagerness of this people for books—I am glad to think you did see something of it—how they swarmed round us day and night while the books lasted and after they were all gone, and would not believe that there were no more New Testaments, or St. Matthew's, or reading-sheets to be had, you would be as anxious as we are to see them satisfied at last. Even the sending out of more missionaries is, to my mind, at present scarcely so important. With native books, so many here are already capable of teaching a good deal.

All day long the place had been crowded with people who refuse to believe that there are no more books. How would you feel if at a Christmas party the tea and cakes ran short so that only one in every five got anything at all? I feel something like that. And yet these books are of more value to these starving souls than are tea and cake to a starving child. I wish you could run a long pin into every one at home who's asleep, and won't wake up and help us. It's disgraceful the way we've been left without books—simply dreadful. I trust and hope, and pray that better times are coming. In other places money and energy are spent in trying to get people to buy and read (or even take) the Bible; but here, be the reason what you will, the wild desire to read and possess a book has seized the whole country. If we don't supply the demand the Roman Catholics will."

“Perhaps it is well-nigh impossible for a Christian worker in England to understand what an overwhelming joy it was to the pioneer missionary of those days to see the all-conquering power of the Word of God.”

Speaking of the Bible in Uganda, the Rev. Canon G. R. Blackledge tells us that :—

Many instruments have been used of God in founding and building up the Church in Uganda. I shall not forget the words of one of the great chiefs, who said to me : “Stanley was the first missionary to the Baganda.” Arriving in the country in 1875, this intrepid explorer spoke often to the king, Mutesa, of the Word of God. It was he who wrote the letter which resulted in the sending out of missionaries in 1876.

Every missionary thankfully acknowledges the help given by friendly and well disposed Governors and officials of all grades in Uganda. The same thing might be said of some planters and traders.

The evangelistic, medical and educational work of the Mission has been mightily used of God.

When due acknowledgment has been made of all these factors in building up the Church in Uganda, there remains another which surpasses all, and that is the power of God’s Word, the entrance of which into the hearts of the people has brought about those great social, moral and spiritual changes which make the story of Uganda a veritable twenty-ninth chapter of the Acts of the Apostles.

The first missionaries, who arrived in June, 1877, learnt the language of the Baganda, reduced it to writing, and began the translation of the Bible. The work was carried on by others, until now we have the whole Bible in two powerful tongues, Ganda and Nyoro, and parts of the Bible in ten other languages spoken within the Protectorate.

These versions have all been printed by the British and Foreign Bible Society, which enables us to sell them at a price which puts the Scriptures within the reach of all. The people gladly purchased the books. They have largely received, believed and obeyed the Word of God. The result is that we have now 180,000 members on the Church roll. The Church is showing the reality and vitality of her faith by being self-supporting as regards the native organization ; self-governing and self-extending.

The Bible and Bible-reading are indeed all-important factors in the life of the Church. Every candidate must know how to read before he, or she, enters the catechumenate. To be a reader and to be a Christian are synonymous terms throughout the Protectorate. This fact speaks with a silent eloquence of its own of how the Bible has entered into the life of the people of Uganda. In the days when King Mwanga persecuted the Christians and many were put to death for their faith, the threat was : " If you do not give up reading you will be handed over to torture and death." When the late Katikiro, Sir Apolo Kagwa, was a page-boy in Mwanga's palace he was beaten cruelly by the king himself, who kept repeating between the blows : " Will you give up reading ? Will you give up reading ? "

It was the Light which the Word had brought into the hearts of the Christians that enabled them during the persecutions of 1885 to face death with a song upon their lips.

It was the same Light which made forty Christian chiefs write that letter in 1892 to Bishop Tucker in which they agreed to set free all their slaves. It was not written at the dictation of a government official. The entrance of God's Word gave them Light, and they realized that Christianity and slavery are incompatible. Slavery had to go, and slavery went.

It was the Light of God's Word that made the Baganda

Christians rise up in the years 1891 to 1893 to burn, or destroy, the heathen shrines—an act of destruction that was followed by the building of hundreds of churches and schools.

From an ancient position of degradation, the Word of God has lifted the women of Uganda, so that instead of being mere food producing and child-bearing machines they are taking their place as helps meet for Christian men.

The same Light has brought into the hearts of hundreds of men and women the desire to dedicate themselves to the great work of carrying it to those who are sitting in darkness and the shadow of death.

The Rev. Canon G. K. Baskerville, formerly Archdeacon of Uganda, also gives us a story of those early days :—

I shall never forget my first Sunday in Uganda : December 28th, 1890. The first church erected in the country had recently been completed, and by 9 a.m. on Sunday it was crowded with a strange medley of dark forms, while many were sheltering from the fierce December sun under the bananas, which came almost up to the door. There were probably 1,000 people inside the building, which was entirely devoid of furniture—each of us came with a stool to sit on, and a mat to kneel on.

Every detail stands out vividly in my memory, and perhaps the one thing that I remember most was noticing the curious bags, like satchels, worn over the shoulder with strings round the neck. They were made of goatskin or coloured calico. Out of these came mysterious parcels swathed in bandages, and when these were unwound precious BOOKS appeared—some being New Testaments in Swahili, and some St. Matthew's Gospel in Ganda, printed by Mackay. The Word of God was "precious in those days," and when obtained was much treasured.

Bishop Tucker commissioned Pilkington to compile a grammar and to begin as soon as possible a translation of the Bible. The grammar still remains a standard work. Mr. Gordon had completed St. John's Gospel, and this was printed in England during his leave in 1892. Pilkington now settled down methodically to translate the Bible, assisted by Henry Wright Duta, later one of the first native clergy, and his old teacher Nuwa Kikwabanga. As the books were completed they were sent home, and the Bible Society produced them in little volumes, 5 inches by 3½. The Baganda *loved* these little books. What a day of rejoicing it was when the Gospels and Acts arrived in one neat little volume !

What scenes followed the arrival of books in those early days ! I quote from my journal, June 22nd, 1892 : " I gave out in Church that the Gospels of St. Matthew would be sold on Monday morning. I was roused up before it was light by the roar of voices, and, dressing hurriedly, I sallied forth to the—I had almost said—fight, close to my house in a slight shed, used for the cows to stand in, in the heat of the day. This we barricaded, keeping the people outside. But barricades were useless ; down came the door, and we thought the whole place would have fallen. In ten minutes all the 100 Gospels were sold. . . . I had just opened another box and found beautiful little reading books, about 800 I barricaded my front window and sold through it. . . . I should think a thousand or more people were waiting about, each with enough shells, and mad to buy a book ; but we have none to sell.

I have mentioned the size of the Gospels as published by the B.F.B.S. As each book of the New Testament was completed it was produced in the same size and when all were bound together the result was a very neat New Testament. When the whole Bible was completed and ready for binding in one volume, it looked more like a tailor's pattern-

book than anything else, and was most awkward to hold and use. A strange legend grew up around it, that it had been specially made to fit into a Huntley and Palmer's 2 lb. biscuit tin. The truth was that the Baganda soon discovered that it would just fit into these tins and in consequence they were much in demand to protect the precious Books from rats, damp and the terrible termites, or so-called white ants. Thus the first Bible in Luganda is sometimes referred to as "the biscuit-tin Bible," and some still exist in the country.

My personal share towards the Bible in Uganda was the selection of references, in which work Clayton also helped. These references I was often told did much to help the native clergy and teachers in preparing their sermons.

When in December, 1893, a time of great blessing came on the Church in Uganda and one convert after another stood up and told us how he had first learned Christ; in nearly every case the speaker would quote some passage from the Bible, which had pointed out the Way. The infant Church became a missionary Church, and its extension has invariably followed this order; first, native Baganda with the Bible in their hands have gone into the heathen lands beyond and *their* work has in a year or two demanded white missionaries to control and develop it.

The Rt. Rev. The Bishop of Uganda also testifies to the power of the Bible at the present day:—

The Bible appeals with peculiar force to the African. It is written in language that he can understand. Its illustrations and its parables fit his own life far more closely than they fit ours. Much of the Old Testament is addressed to a people not far removed from his own standing. It meets him on his own ground, and lifts him on to ground immeasurably higher. Much of the New Testament is addressed to Churches passing through early stages of

development, which correspond with quite remarkable exactness to Mission Churches in Africa to-day, for in point of outlook the African approximates far more closely to the Oriental than to the Occidentals, in point of time far more closely to the first than to the twentieth century.

And still the demand continues. Recently two cablegrams came in swift succession from Uganda to the Bible House. The first ran, "Ship immediately 5,000 Ganda Bibles," and the second, "Have Ganda Bibles left?" Demand unprecedented. Increase to 10,000. Also post 1,000." These were all sent without delay. A further cable was received asking for 5,000 Ganda Bibles at once, and another 5,000. During that year 21,000 Ganda Bibles were despatched instead of the 2,000 normally sent. These went out in 500 bookpost packages, and in 451 cases by freight. Five thousand Ganda Testaments were also sent out.

That is not all. For the Teso-speaking peoples of Uganda, 10,000 copies of the Four Gospels and Acts (in one volume), 2,000 St. Mark and 2,000 St. Luke, for the Gang-speaking peoples. 10,000 Four Gospels (in one volume), and 2,000 of each of the four Gospels printed separately; and for the Banyoro, 250 Bibles and 2,000 New Testaments were supplied from the British and Foreign Bible Society. Altogether 60,250 volumes of Holy Scripture were sent to Uganda in that year from the London Bible House.

In Tanganyika recently 1,000 New Testaments in Lusukuma were received from the

Bible Society. The task of translation had occupied several years—the first beginnings were made thirty years ago—and the completion of the work was a cause of great rejoicing among the A.I.M. missionaries who have been permitted to see it through the press.

In the Sudan the translation of St. Mark in the Moru language has just been completed. It was prepared by Dr. Kenneth G. L. Fraser and Mrs. Fraser, of the Church Missionary Society, with the help of three young men of the tribe.

A wonderful testimony to faithfulness in Bible teaching comes from Koki. No European missionary has been stationed there for twenty years. An old Biblewoman has been carrying on all that time, most of it without any outside help or inspiration. The women say of her: "She feeds us regularly from the Word of God, and the supply of food never comes to an end."

Mr. W. Holden, who has been so long and so faithfully associated with the administrative side of the Mission at Namirembe gives a summary of the literature produced, and its circulation through the Diocese by the Uganda Book Shop.

The first book to be introduced into the country was the Koran, in Arabic, which would be read by some Arab, translating it as he went along, into Kiswahili, a language different from Luganda as English is from Dutch.

The beginning of all translations into Luganda was that made by Stanley's native servant, Dallington, who did the Gospel of St. Luke. The permanent work was begun by Mackay who taught the early followers of Christianity how to read, printing the reading sheets himself. A short service book then followed and a translation of the first

seven chapters of St. Matthew. Then the Rev. E. C. Gordon took on the work, his outstanding productions being the *Pilgrim's Progress*, portions of the Prayer Book and many hymns.

As for the "Book of Books" it fell to the lot of that linguistic genius, G. L. Pilkington, to gather up what had been done previously, and with the help of Henry Wright Duta, to give it complete to the Baganda. It stands practically as he left it over thirty years ago, a triumph of speed and accuracy for all time.

In all, there must have been issued no less than 120 books, pamphlets and periodicals in at least ten different languages and dialects. Without the generous help and co-operation of the British and Foreign Bible Society, the Society for Promoting Christian Knowledge and the Religious Tract Society, the labours of the translators and writers would have been almost useless. The costs of publication were so high that the natives could not possibly meet them, but now that the reading public has so largely increased, that factor is changing.

A special Diocesan Committee to deal with the production and distribution of literature has had to be appointed which has its store at Kampala—the Uganda Book Shop—with big branches in other centres, employing a large staff, both European and native. The volume of trade, which also includes adjuncts such as school materials, stationery and the like, is indicated by the huge turnover of nearly half a million shillings, during the last year.

The conspicuous success of the Uganda Bookshop has been due, no doubt in part, to the present economic condition in the country, but it is no less due to the keenness, energy and efficiency of Mr. W. E. Hoyle, Mr. Hay Dale and the entire Bookshop staff. The cause of Christian literature in Uganda could not have been better served.

The total circulation of Scripture in these lands has amounted to 750,000 copies, of which the principal are: Ganda 457,257, Nyoro 119,754, Teso 91,674, Gang 55,998, Nkole 38,398.

In the other lands under review, Kavirondo sales have been 185,000, of which the largest are Luo 114,000, Hanga 64,000, in Tanganyika 20,000, and in the Sudan 10,000.

The full story of the spirit-filled band who have conquered the multitude of languages and dialects in the lands of Nyanza would fill a volume. There is only space for a summary of the 17 languages thus brought into subjection to the Word of God. In Uganda: Ganda, Nyoro, Teso, Gang, Nkole, Lugbara, Konjo, Soga. In Kavirondo: Luo, Hanga, Kisii and Masaba. In Tanganyika: Sukuma and Haya. In the Sudan: Dinka, Bor and Moru.

When Apolo of the Pygmy Forest was seeking to give the Word of God to the people of Nyoro, we are told: "Night after night, with some sheets of paper, a piece of blue pencil and his Ganda Testament, Apolo lay on the ground—for chairs and tables were unknown in the land—and translated St. Matthew by the smoky glimmer of a fire of sticks." Now away in the great forest itself he is preparing the way for the translation of the Word of Life into the language of the Pygmy.

CHAPTER XVI

THE CHURCH OF THE PEOPLE

THE Christian Church from Cairo to Cape Town, and from Mombasa to Matadi, has been thrilled with the story of Uganda that has been styled the "Miracle of modern Missions." The triumphs of fifty years commenced in the martyr fires. The blood of the martyrs has become the seed of the Church. Christianity has captured the leaders of the four great kingdoms, comprised in the Protectorate. Kings, Prime Ministers, Cabinet Ministers and Members of Parliament, are all proud of their Christian faith. Paganism is dying a natural death. Islam has ceased to be a power with any influence. Christianity marches on from triumph to triumph. The remotest races of the far distant tribes on the confines of the Protectorate, are calling out for the Christian teacher and school. Here, indeed, is an object lesson of the triumph of Christianity in a land where heathen despotism reigned in its crudest form. But its very success has brought its special dangers.

In Uganda we find some of the most remarkable progressive movements in Evangelism of the present day. The "Community Movement" in Elgon; the rapid extension of the Ruanda Medical Mission through the Western Province, and across into the Belgian Territory of Ruanda; the third, perhaps very small in

comparison with the two former as measured by numbers, yet equally hopeful, the work of Canon Apolo Kivebulaya in the district of Mboga and westward into the Pygmy Forest. Each of these movements has its own striking characteristic.

“Elgon” is the response of a people, keenly seeking the Light, facing the impact of western civilization, realizing its own need and crying out for education, not only literary, but spiritual.

In “Ruanda” we have the awakening of a people who are only just beginning to feel the influences from outside. Their confidence has been won by the Medical Missionary with a passion for souls. They have not appreciated, as yet, what full education may mean, or how they will be affected by the advance of the outside world. Within the possibilities of this Mission there lies a mass of unreached humanity numbering over four million, one of the largest compact units awaiting the advance of the “Evangel” in Central Africa. We have every reason to believe that, in a comparatively short time, the story of Elgon will be repeated. The Ruling Race, the Watutsi, is one of the finest in Equatorial Africa. It probably numbers ten per cent of the total population. For long years it has reigned with undisputed sway over the millions of the subject races of the Wahutu and Batwa. If these people had been reached by Christian Missions as long ago as their more fortunate neighbours to the north, we might have had at the present day a greater miracle of Grace than even we witness in Uganda itself.

In the “Pygmy Forest” we have, perhaps, one of the most vivid presentations, at the

present day, of the power of the grace of God to touch the hearts of the most degraded members of our human fellowship. We witness the dawning of a new day in the heart of one of the world's most gloomy regions, both spiritually and physically. It is another proof that He is able to save unto the uttermost.

This extension of the Toro Mission, through the marvellous work of Apolo, is one of the epics of the Christian Church in Africa. Numerically the work may seem small, judged by possibilities it opens up a future we cannot measure, if once those primitive races of the great primeval forest regions, including the pygmies themselves, respond to Christian teaching. There are multitudes beyond the Konjo and Mbuti tribes that are literally sitting in darkness, and the shadow of death, who, we may believe, will be as responsive as any races that have been reached hitherto.

With reference to the first, the single item of cotton growing is bringing untold wealth to people who, a few years ago, knew nothing of its meaning, or possibility. Three million pounds a year is going into the pockets of the people, or the hands of those multitudes who have, as yet, no pockets to put it into. It is being buried by handfuls, and box loads in the hidden places of the earth. This, however, does not constitute real riches for the people, as with the opportunity comes an ever-widening range of wants and, for them, luxuries. Hence the Church is actually becoming poorer as time goes on. We must be thankful for the high standard of morality with which much of this com-

merce of the present day is carried on ; but we must also recognize the evil influences that such wealth brings to such primitive races, and the extent to which the rapacity of certain types of trader is imposing on the unsophisticated African. In our satisfaction at the material development of the country we cannot turn the blind eye to much that is going on there at the present time, and which is spelling disaster to the African. Some of the finest leaders that Uganda has produced are fully aware that this rapid rise in the scale of " civilization " has its own dangers. We need mention one. This is a land of prohibition—for the black ! Alas ! not for the white ! Shortly before his death, that noble statesman, who for a life-time was the leader and inspirer of his people, Sir Apolo Kagwa, K.C.M.G., was ever eager to help every movement for the betterment of his people. When the deplorable results of drinking were being considered in the " Lukiko," or native Parliament, he stated to the effect, that it was almost hopeless to save their own people from the consequences of drink when they had all around them the deplorable example of so many whites ; and when the shelves of the European Stores were crowded with the bottles of the white man's whiskey, and other drinks.

In education the Church has the closest possible contact with the coming generation and the unique opportunity of moulding its character. The country owes more to Missionary effort, in the past half century, than to all other influences combined. The day has arrived

when education *must* be provided for the people. In as far as the Church is able to cope with this great demand it will have the moulding of the lives of future generations, on the lines of Christian character. If able to rise to the height of this demand, it will lay the basis for a Christian civilization. Where the Church is unable to reach the people, education will still be given, but it will be Secular or Romanist, the results of which need not be emphasized. At the present time there are nearly 135,000 children in the schools of the C.M.S. and A.I.M. in Uganda, but the total number of children of school age in the whole Protectorate is probably between 600,000 and 700,000. Who is going to win them?

Writing recently from Mbale, with reference to the Community Movement in the Eastern Province of Uganda, Archdeacon Mathers tells of a visit which he and Mrs. Mathers paid to Palisa. He says :—

We were told that there were 2,800 persons in and around the church this morning, of course mostly young people, yet all showed a sincerity it would be difficult to equal even in the homeland. I told them of my first visit to Palisa, some nineteen years ago, when there was only one small church attended by the Baganda settlers, for as yet none of the natives showed any desire to be taught. In the short space of time what a marvellous change has come about under the gracious providence of God. Christian chiefs and thousands of Christian people, clothed and in their right mind, meet fearlessly and freely in a big church which their own hands have erected. The country, too, has prospered in a like measure. Well-kept, broad roads intersect the country, traversed daily by motor cars carrying cotton bales.

Outside the church to-day could be seen motor cars, motor cycles, and sixty to seventy bicycles, all owned by natives. No one but those who have seen could believe the change. What an indication of the uprising of a people !

And yet again :—

In one place the numbers attending a confirmation at a time before the division of the Diocese necessitated the Bishop holding the service in the open air, a banana leaf being held over him to protect his head from the sun. A striking feature of this confirmation was the number of old women candidates, whose faces shone with a Light that only spiritual joy could give. On a recent tour in the Eastern Province the Bishop confirmed 2,293 people.

It is the spirit of the individual that creates the character of the mass. Witness the story given by the Bishop of Kampala in *Uganda in Transformation*.

“ Sometimes it is some personal note that speaks more loudly than any tabulation of statistics. It was so in Gulu. Landing from the Nile, as I pressed on with Lees, we met, some four miles inland from the river, a woman waiting by the wayside. One thing only was in her mind. ‘ When,’ she asked, ‘ can I have my Communion ? ’ A wonderful question, surely, to hear in this remote land. ‘ How many Christians,’ said Lees, ‘ are there in this village ? ’ ‘ Four only,’ was her reply. Alas, we could only say we were very sorry ; we must hasten on ; but there would be a celebration at Minakulu, twelve miles away, next morning at 6.30. It was a dark night, and an African dreads the darkness, because of the leopards. It was a wet night, and

an African hates the rain. But there next morning, among the first six to come up to the rude communion rail, was this poor Nilotic woman, who had trudged the long twelve miles through the darkness, and through the rain, to receive the grace of her Lord in the way she craved."

In the great ingathering of vast communities for School and Church, the individual may be missed. Christianity is becoming a "Community Movement." There may be a danger of overlooking the need for individual and personal conversion. The native Anglican Church has produced a noble band of leaders, but they are overwhelmed with the mass movements around them. Can we wonder at this when we find it necessary to call them to be responsible for such unwieldy parishes as we find in Elgon.

The Rev. W. S. Syson, writing from his station of Ng'ora, says that during one year "the number of churches in Teso increased by about 105, and now totals 452; there were 1,270 confirmations, and Christian marriages are increasing rapidly. How strenuous is the task that faces the four African clergy of the district may be imagined when it is known that each year each one has to supervise some 200 teachers on the staff; question some 1,400 catechumens; teach and baptize over 1,000 adults, besides infants; prepare more than 300 confirmation candidates; give a properly rendered account of all church finance every six months; pay the teachers; control his staff; supervise all the day schools; hold services; preach, besides endless other duties in a country a quarter as large as

England." "I wonder," asks Mr. Syson, "what a vicar in England would think of a parish like those of these African clergy?"

By way of contrast, in England we had recently, in the county of Rutland, with an approximate population of 20,000, fifty-one parishes, each with its own incumbent, and with an average population of 398 people in each parish. Only two churches out of the fifty-one were more than two miles away from the neighbouring church in the next parish. This did not include the Free Churches, which were probably as numerous.

It is doubtful whether many supporters of the Mission in the Homeland fully realize the magnitude of the work in Elgon, its significance, or their responsibility in respect of it. The first station was only opened in 1900, and to-day the Christian community numbers 70,000. In 1927 there were 8,766 adult baptisms—a higher figure than in any other C.M.S. mission during that year. The pupils in the schools number 81,000 and form 21 per cent. of the whole attendance in C.M.S. schools all over the world. The population, which exceeds a million, is open to all the new influences that are pouring in through the development of trade, and means of communication. Yet there was only one solitary missionary for the care of 545 churches among six tribes; four other missionaries were responsible for an average of 114 churches each!

While the call from Elgon is so urgent, and insistent, we must also recognize that the present day is, in a very real sense, the Day of Oppor-

tunity for Uganda as a whole. We may safely say that the present floodtide of opportunity, if taken before the ebb, will see Christianity triumph. If we halt, or even hesitate, in our response, the loss will be nation wide. All those who are active at the front are agreed that :—

There never has been a time when the Church itself occupied a stronger position in the country. Numerically, intellectually, socially, and politically it is a force to be reckoned with. In the National Parliament of Buganda of 86 members, there is not a single heathen : eight are Mohammedans ; seventy-eight are Christians. It is the same to a greater, or less extent, in every part of the Protectorate. Almost every position of any importance is held by a Christian. The Mission, which has the confidence of the Christian body in Uganda and which is called in any way to guide and inspire its action, is exercising an incalculable influence on the future destinies of the country.

Never before has the country itself been so elaborately prepared for the Gospel ; order reigns ; by a network of first rate roads distances have been eliminated ; tribal differences are fast being forgotten ; a new spirit of enquiry has been awakened ; the country is ripe for evangelization, and crying out for education. Everywhere the Christian missionary, and, above all, the Christian educationist is in demand. Never before has the Mission been confronted by so magnificent an opportunity.

And precisely when the time is thus ripe for advance, the Mission itself is placed in a position peculiarly advantageous for moving forward. The Government, alive at last to the necessity of native Education, alive too, to the perils of education without religion, and conscious of its own inability to supply the all-important religious basis, has invited the Missions to co-operate. The Missions once

bitterly antagonized from one another, have established relations more friendly, perhaps, than at any previous time. In the field of Christian education, at least, the way lies open for advance along the whole line.

Thus, while by comparison with the great movement around it, the Mission must often appear in our eyes as nothing, it occupies in actual fact a position of vital strategic importance. Given the men and the women, we have before us possibilities that are almost infinite.

The future of the country will be measured by its educational advance.

But with this education there must also be for the African a full opportunity for the higher education towards which he is pressing, and it is here that the question of co-operation with the Government more usually is met. The Government is now able to supply the funds for an adequate staff and equipment. On the other hand the missionaries see the tremendous value for the Kingdom of God of the higher institutions, and on the other hand the Government equally sees the danger of a secular education, which is all that they can give by themselves. There is a readiness for co-operation, *but the missionary staff must be efficient.*

There is an extraordinary opportunity before us in Africa, and Uganda is exactly *now* at the cross-roads as regards that opportunity. Sympathetic, adaptable men and women, who feel the attraction of school work, are urgently needed *now*. Will not some come from their posts in British Schools in response to this call for the ideal of the Kingdom of God?

In Uganda will be found a thoroughly *self-governing, self-supporting, and self-existing Church* with its *authorized Constitution*, its Synod with a Diocesan Council as its Standing Committee,

Ruridecanal Councils, District Councils, Parochial Councils, its Boards of Theology, Education, Finance, Church Estates, and Missions. In Buganda much of the *Pastoral* and *Administrative Work* is in the hands of the Baganda Clergy. In the surrounding countries the Administrative is still in the hands of Missionaries, but all their District Clergy are Africans.

The Pioneer Work in the Uganda Mission has almost always been done by the natives themselves. They have gone to one country after another. The great impetus was given by a Pentecostal blessing poured out on the Church in December 1893, when first the Missionaries, and then the African Christians, realized as they had never done before, that Christianity is not merely being saved from the penalty of sin, but is also being kept from the power of sin by the indwelling of the Holy Spirit.

Mr. Walter Holden, after a life-time's experience in the administration of the Native Anglican Church says that :—

The principle established when the first foundations of the native Anglican Church were laid was that of self support. The case could hardly have been different seeing that autonomy was at the same time included in its charter. It will be well to mention that self support refers entirely to the native staff. The European workers are maintained free of cost to the Church of Uganda, the expenses incurred through them being borne solely by the C.M.S.

The methods of finance and the general control are in the hands of a Finance Board, appointed by the Diocesan Council, and which is responsible to the Synod, to which body is presented a statement of accounts for the Diocese,

every time it meets. Each rural deanery and every parish also follows suit with the Diocese in having Finance Boards which deal with money matters in their particular spheres. Half-yearly returns are required from them detailing separately church, school, and secular accounts.

Although at no time has the income of the Church ever kept up with its needs, yet for over forty years the whole of the native staff, outside missionary districts, has been totally dependent on the voluntary offerings of the Christians of Uganda. Any outside help has, in the main, been devoted to the development of the missionary districts, i.e. heathen population, and also for the building of permanent churches and schools.

It is no small responsibility that the present Church shoulders in maintaining a permanent staff of nearly 5,000 workers, which means both their pay and housing. Again, a Cathedral and some 2,500 churches and schools are in constant need of attention and repair ; this item of expense has assumed huge proportions during the last few years, there being very little voluntary labour available.

In 1904 the value of the exports of the Uganda Protectorate, which was then practically co-terminous with the Diocese of Uganda, were a little over £40,000. Twenty years later, 1924, they totalled almost £4,000,000, an increase of ten thousand per cent, or one hundred times more. The voluntary offerings of 44,000 baptized members in 1904 were £460, in 1924 they almost touched the £10,000 mark, from a membership of 141,000. The difference in the rate of giving, per head, is therefore six times as great now as compared with that of twenty years ago. Making due allowance for the alteration in the currency the actual average per member has risen during the period under review from 23 cents of a shilling to Sh. 1.40. In making deductions from the above figures the factors of increased wages and higher cost of living must be taken into consideration.

In the erection of the Cathedral and other national undertakings, the great chiefs and leaders of the people have set a noble example of generous giving. It must be admitted; however, that the Uganda Church has largely failed to devote to the Kingdom of Christ in such generous terms as many another Church. In some of these, in other parts of Africa, the individual contributions are averaging 3d. per week. In others no less than £1 a year. If the Uganda Church contributed in like ratio it would have ample funds for every possible development and venture.

No one can see the great work in Uganda without being thrilled. Permit, however, a little picture of a passing traveller. He is a Missionary from another Society, and another land. He is passing through the northern part of the country in the leisurely way of an African "Safari." In the evening, sitting outside the mud hut that constitutes the "rest camp," he is soon in conversation with a few of the lads that are playing around. Other passers-by stop to listen. He has an attentive congregation. Long into the evening he sits in the moonlight, the crowd still around him, eagerly drinking in the words, as he tells them in simple language, and in speech they can understand, the story of Creation, the Divine plan of Salvation, the message from Christ Himself. How eagerly they listen! They ask if he will talk to them again the following night. A larger crowd comes. There are many Christians amongst them. They ask him, could he not come again to talk to them in this way? "We are Christians, but our White

Missionary, when he does come, which is not very often, is always too busy with papers and books to sit and talk with us as you have done. We have never heard the story of God's Love told to us as you have told it. We long to hear more !”

We are blind, if we cannot see in this incident something of the dangers that lie behind the present-day Community Movements, with an inadequate staff of leaders and teachers. We must seize every opportunity for educating these people, but we must see also that, behind all this education, there is the Gospel of the Grace of Our Lord Jesus Christ.

We cannot be unmindful of the increasing strength of the influences outside Africa, that are not for Africa's good. These are reaching Uganda and finding expression in organizations which we need not deal with here. So far from the success of the Christian Church in Uganda preparing the way for reducing the direct influence of the white Missionary, it is a trumpet call to increase that influence with every means in our power. The Christian Churches in Africa are not yet strong enough to stand on their own. Let us lead them forward to that destiny, with all the guidance and grace that we can ; but the day of that Destiny is not yet. Let us send out every Educational Missionary we can, but with him send the Evangelist.

The Bishop of Uganda rightly warns us : “ The magnitude of the apparent success must not blind us to its inevitable limitations.” “ One cannot,” says Albert Lloyd, “ ignore the dark side of the picture. It is true that in the Uganda Church

there is to-day a very dark side which fills all workers out here with serious apprehensions."

What is that dark side? The Uganda Church of to-day has not to face the persecution of the past, that made the heroes of those early years. Christianity is in its second and even third generation!

Archdeacon G. K. Baskerville, when surveying the work as a whole after 30 years' experience in Uganda, wrote:—

"Never has there been a time when the Church of Uganda required such careful guidance and loving, though firm, leading; yet never a time when we have been in a worse position adequately to supervise the work. We have, I believe, as fine a set of native clergy and other workers as could be found anywhere, but they have their limitations. The Bishop, working hard for an average of eight months' travelling out of twelve, is able to visit *once* a year each centre where we have a native pastor, that is thirty-one in Buganda and twenty-two in the surrounding countries. . . . There is little use in sending out an ever-increasing number of African workers, *whose great need is supervision, if that supervision is not thorough.*"

If the Home Church neglects the command to help in the evangelization of the world, she suffers, as history clearly shows, in her own work and life, and is in danger of having her candlestick removed. The aim, therefore, of the Home Church, in the widest sense, must be the evangelization of the world; the forming of Christ in the life of all people.

The Church that fails to evangelize will sooner, or later, fossilize. The Church must preach, or perish. She must use her opportunities or sacrifice them ! Think what the following means !

In one Deanery (District) in Uganda, *one* European had a Staff to control and a Church to lead of 4 Native Clergy, 623 Men Workers and Teachers, 3 Women Workers, with 336 Churches, 10,640 of a Christian Community, 3,349 Baptisms (1925), and 5,423 Baptisms (1924), 6,418 Catechumens and 15,960 Scholars in Day Schools.

Another *single-handed* man had 542 of a Staff, 396 Churches, 11,600 Christians and Catechumens and about 30,000 children in his Schools.

* * * *

What chance has such a man of maintaining that close personal touch with his people, that was the secret of the spiritual power of the early pioneers.

In these days of rush and organization, there is the risk of a Missionary becoming an " Institutional " man or woman rather than a " Home " one. With more settled hours in the day, for stated work, there is the danger of the present day Missionary feeling his duties are finished when the school door closes. The pioneers formed their most valuable contacts with the people " after closing hours." The evening hour, face-to-face on the home threshold, brought them into fellowship with the Soul of the people, that no amount of official teaching, or preaching, can do.

CHAPTER XVII

OPPOSING FORCES

WITH all this movement the Roman Church is growing more rapidly, numerically, than the Native Anglican Church and all the developments of the C.M.S. in these parts. At the present time there is a Protestant Christian Community of 250,000 ; Rome claims to have 350,000 followers. We may believe that while our figures are based on reliable facts, those of Rome are unduly inflated through the loose character of many of their so-called adherents. The fact remains, however, that the impression has gone abroad that the Roman Church is winning Uganda, and more rapidly than we are. Statistics given in Government publications, and in other ways, are so given as to impress this fact upon the public. A dozen years ago, or even a decade, figures available for those times gave a lead for the C.M.S. It would appear that the facts have already been reversed. It is very difficult to find out the exact figures of the Roman Missionary Force, but we have it on reliable authority, that the Roman Missionary in Uganda outnumbers Protestant Missionaries by seven to one. On one of the recent Education Reports issued by the Government, the European Educationists, recognized by the Government, were

seven for the C.M.S. and *ninety-four* for the Roman Church. Those who have followed the rapid development of Rome in Africa can see the unity of policy that makes them a so much stronger force for propaganda than Evangelical Missions, which too often lack co-operation between denominational units, and even cohesion in the units themselves. Rome is gradually, but surely, encircling Uganda with the most efficient network of institutions. From all the evidence available it would appear that Rome has a force of nearly 1,000 Missionaries in, and immediately around Uganda. In British territory Rome is so plausible, apparently friendly but subtle, that Protestant Missions are frequently content to look upon their efforts with complacency. Rome is noting every move in Uganda and around ! She is fully aware of the "community movements" that are taking place, and also of the fact that our European force is not strong enough to give the necessary detailed instruction that will enable them to stand against the day of temptation.

In Madagascar Rome has openly declared that she knows the Protestants have won in the first century, but is determined that they shall not do so in the second. Under the all too sympathetic administration of the French, they are quite bold in their programme. They have been pouring Missionaries into Madagascar until at the present time they are said to outnumber the Protestants by ten to one. They appear to have unlimited resources, both of men and means. They are openly carrying out their

policy of planting a Church, or school, as close as possible to every Protestant building, whether they have any following in that particular place, or not. They are also bringing all the political and social pressure they can upon the Protestant community. Under this pressure thousands, it is said, would revert to Rome, but for the one fact that they know they would have to give up the Bible if they did so.

The strongest defence for Evangelical Missions is the thorough grounding of the coming generation in an educational and spiritual knowledge of the Bible. Discussing this matter with a number of Missionaries, when visiting that interesting country, I was told that it was the knowledge of, and the love for, the Bible that was their surest defence, and most certain incentive to progress. Others may differ from me, but I am firmly convinced that Rome is secretly preparing that same policy for Uganda, though the fact of being in British territory will make her secretive in carrying out her policy. In a recent book by a Roman Catholic Missionary in Nigeria, he was openly deploring the hold that the C.M.S. and other Protestant Societies had already gained on the people, and to use his own words: "We must drive in the wedges." He then went on to explain that it was far more important to win the people, who had been led away by false teachers, than to spend time on the raw heathen.

In Nyasaland, recently, where Protestant Missions are in an even stronger position than in Uganda, Rome is telling the people that in

another ten years theirs will be the only Mission in that country.

At the present time the whole of the Continent of Africa is mapped out by Rome in Dioceses, whether occupied or not. Rome has a clear, all-embracing plan, for the conquest of Africa, and the advantage of a supreme united administration. From the secular and political aspect Rome has thus the advantage of a united plan and a submissive Missionary force to carry out her aims. At the present time this European force exceeds that of the Protestants numerically, but lacks spiritual results in proportion.

There are many areas in Uganda where Protestant Missionaries are outnumbered two to one; in others far more than this—even as many as ten or twenty Roman Catholic Missionaries to a Protestant Missionary, and his wife. In one area Rome had seventy Missionaries to three Protestants.

It is easy to understand, in such circumstances, the strong social pressure that can be brought to bear by the emissaries of Rome.

The Rev. Canon G. R. Blackledge, when Archdeacon, after nearly thirty years in Uganda, said, some years ago, that the "great problem in that country is how to watch over, how to shepherd, those who have been brought by baptism into the visible Church of Christ." The problem to the Roman Church is lessened owing to their well-staffed stations.

"I believe many at Salisbury Square look upon Uganda as a well-staffed Mission, but to us out here it does not seem so, and, by a strange

coincidence, while I have read this week about the Uganda European Staff, I have received the statistics of the two Roman Missions working in this country, and I can assure you that they have afforded me much thought as the result of reading them. Perhaps it will be of interest to give the figures of workers employed on the staffs of the Anglican, and Roman, Missions working in this country of Uganda :—

(1) C.M.S. Staff in Uganda—

Clergy	37	} Total 77
Doctors	4	
Laymen	6	
Unmarried women	30	

(2) Staff of the White Fathers' Mission (R.C.)—

Priests and Freres	128	} Total 162
Nuns	34	

(3) Staff of the Mill Hill Mission (R.C.)—

Priests	31	} Total 38
Nuns	7	

“That is to say, against our 77, the Roman Catholic Church has the splendid array of 200.” In main Mission Stations they have double the number. Now, while the Napoleonic sneer may not be true—that God is ever on the side of the strongest battalions—yet it seems to me that the Church, or Mission, which can staff its stations well with European workers will be, at least in the Protectorate of Uganda, the Church or Mission that will go ahead. The truth of this is shown in the remarkable figures issued in the

December number of the Roman Catholic paper, *Missions*, which are as follows :—

White Fathers' Mission, total baptisms	..	126,497
Mill Hill Mission, total baptisms	.. ..	22,393

Total 148,890

“The year's baptisms for the White Fathers' Mission alone are recorded at 13,712. I have not the year's figures for the baptisms of the Mill Hill Mission, but it is well known that they are prosecuting a very active work, and are baptizing large numbers each year.

“Yes, numbers do tell as regards workers, and while we thank God for what He has done, and is doing for us, yet how much more could be done if the various Mission Stations were properly staffed.”

What is the evidence of others speaking of Uganda :—

Africa is receiving material benefits, but she is stretching “out her hands unto God.” The Roman Catholic Church is responding to the full to the openings offered to it, and will undoubtedly be ready to enter into our opportunities also if we do not awake to our duty as men and women of God.

From the West Nile District :—

In last year's educational report for Uganda, non-Protestant reports profess to have eleven Europeans at work supervising out-schools. They (the R.C.'s.) have *three European manned stations*, with about *twelve men and as many women workers* for this district which we try to work with two couples, with children to care for as well.

They have built a magnificent church, which dominates

Arua, costing thousands, superintended by European "brothers," a truly great piece of work. We on the other hand are struggling to get a modest church building erected as far as possible by the natives themselves. They can give their labour, but there are certain materials which they cannot supply.

And from Ruanda Dr. Church says :—

We look out now on to tremendous and humanly speaking almost insuperable difficulties. The land is "rempli" with Roman Catholics, and we have not a single baptized chief yet in Ruanda. The Roman Catholics, backed up by the Government, have such a tremendous hold on the country that very few will face the music and come out on our side. Numbers flock to us everywhere and they are always very friendly, but the Miracle of Grace must be wrought.

And Captain Geoffrey Holmes adds :—

Just as Dr. Stanley Smith and I returned from Usumbura, in fact the day before we reached Gahini, we learnt that the Roman Catholics had just asked permission for, and had been granted, sites for four or five out-schools in this territory North of Lake Mohasi. These are located in the most strategic positions in this area. One of these was a site I had asked for six months previously, and been refused. So you see that resistance to the true Light is not being lessened but increased, and we would especially ask for guidance about the location of further out-schools.

Rome, true to her policy of aiming at the child-life of a people, knows where and how to strike. In the Government Educational Report for 1928 we find that in Sub-grade Schools she had secured 45 European teachers, against the C.M.S. one; in the Elementary Vernacular

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Schools she had *fifty-two*, against *six* for the Protestants !

In a recent period she registered 12,987 marriages, against 4,561 for the non-Roman missions. She is slowly but surely sapping at the home-life of the people.

In the Census Returns issued for the Kingdom of Buganda, according to religion, for the decade 1908-1918 we find :—

	Protestants	Roman Catholics	Mahomedans	Heathen	Total
1908	147,941	191,604	57,822	273,740	671,107
1918-19	219,713	190,604	59,162	243,385	712,864

In that period Protestants advanced 72,000 and Rome was practically stationary.

Then a comparison of the statistics published for the Kingdom of Buganda in 1915, with those published in 1911, afford an interesting study.

There can be no doubt as to the steady decrease in the Native population, Within the period of four years the population of the Kingdom of Buganda has fallen from 705,615, in 1911, to 681,793, in 1915, a decrease of 23,822. Perhaps the most satisfactory feature in the situation is that the deaths in 1915 exceeded the births by only 3,000, which is about half the average excess for the last four years. But this continual excess of deaths over births is too serious to be neglected.

So far as statistics can afford any real criterion of spiritual progress the Christian Church has cause for thankfulness in the very marked change that has passed over the country even within the short period under review. The statistical returns show the population under four heads. Protestants (e.g. the Native Anglican Church of Uganda), Roman Catholic, Mohammedan, and Pagan. Of

these four both branches of the Christian Church show a steady *increase*; both forms of non-Christian belief show a *decrease*.

The Protestants have increased from 140,144 adherents in 1911, to 186,672 in 1915, an increase of 46,528.

The Roman Catholics have increased from 181,144, to 187,592, an increase of 6,451.

The figures refer in each not to baptized members, but to *adherents* of one or other Mission.

Numerically the respective Roman Catholic and Protestant adherents are now practically equal, the disparity of 40,000 in favour of the Roman Catholics in 1911 now showing at less than 1,000 in a total of 187,000.

As will be seen, the two foregoing statements do not quite correspond, but they give us the fact that about 1915 the respective Churches were about equal.

It is since that date that the great advance of Rome has been made.

In Uganda the generation that endured the martyrdoms by their kings and the tyranny of the Roman priests, is rapidly passing away. The present generation knows none of these things, and the spirit of friendly co-operation is all in favour of Rome's subtle plans.

* * * * *

Since the foregoing was written the following remarkable confirmation has come to hand, in the last mail from Uganda :—

“Rome is beginning an intensive campaign here, and has scored one or two points already. IT IS BEING GIVEN OUT—BY ROME—THAT IN TEN YEARS UGANDA WILL BE ENTIRELY ROMAN

CATHOLIC. The Mill Hill English Roman Catholic Mission has opened a Training Institute for Nuns, under Mother Kevin at Holme Hall, Yorkshire, for the preparation of an additional 100 workers for their part of the Uganda Protectorate. Would that the C.M.S. could embark on a project so big."

It should be noted that the "Mother" placed in charge has done many year's good service in Uganda, and will be able to teach the Luganda language to the Nuns before they go out to Uganda, a great gain.

May we not well ask the Home Church, Can you sit quietly and watch the young Evangelical Church being strangled by priest-craft?

* * * * *

In the early days of Christianity in Uganda the only other competing religious force was Islam. At the present day this has ceased to be a rival power. In those early days the influence of Mohammedanism was not difficult to trace, an influence operating more exclusively, and very forcefully, on the realm and sphere of the moral life. "And yet it was," said Bishop Tucker, "true to say that Mohammedanism, as a religious system, had as yet taken but a comparatively slight hold upon the people." Whether this was due to its not appealing as such so powerfully to the Uganda mind, as to the minds of many other African tribes, which have come under its sway, or whether a conjunction of circumstances have operated as a barrier to its

progress, it would be difficult to say. Probably both causes have been at work. The Baganda mind is eminently practical. Its tendency is to reject that which does not commend itself to reason. It wants to know the "why" and "wherefore."

In Uganda, at the present day, there is an influential body of Moslems numbering 93,000, with some important and intelligent Chiefs, but there is practically no propaganda. Islam politically is a spent force here. It can make no headway against the strong evangelistic work of the C.M.S. Certain Moslems from the north enter the country for purposes of trade with Indians, and other Moslems come in by the railway, but they make no progress as a religious power. The people of Uganda do not make good soil for the seed of Islam.

CHAPTER XVIII

THE DAY OF OPPORTUNITY

WHAT is the present position of the Christian Church in Uganda?

The cry has even gone forth of "An African Church in Danger!" It has been clearly stated by the Rev. W. S. R. Russell, of Toro.

What is the danger that threatens the Church in Uganda? It is the danger of unshepherded sheep, converts baptized and then allowed to drift because there is not the adequate staff to supervise their after care. Our Lord's command was, "baptizing them . . . teaching them." There is now a serious menace to the work of the Mission owing to the lack of recruits for definite pastoral work.

As the Church has grown in Uganda it has naturally and inevitably extended its work into various channels affecting the lives of the people, and so the medical and educational branches have become important factors. At the present time the educational seems almost to predominate. Regarded aright these are the complement of the pastoral work of the Church. That work lies in the homes and villages of the people. From these homes and villages the hospital draws its patients, and the schools their scholars.

The patient in the hospital experiences a concrete expression of the gospel of love and mercy he has heard preached in his village. It makes a great difference in the advanced schools, if they receive their pupils with a strong

religious foundation, already laid in their lives by means of the teaching in the little village church. This foundation work is essentially the *pastoral* work of the Church, and any weakness in it will affect the whole structure.

What is the position of the pastoral work in the Uganda Diocese to-day? A comparative list of men missionaries working in the Diocese now and in the years 1911-12 is significant.

The list is confined to the countries of Buganda, Busoga, Ankole, Bunyoro, and Toro, being the area of the present Uganda Diocese, exclusive of the new field of Kigezi and Ruanda, and also that part of Uganda which is now in the Diocese of the Upper Nile.

	1911-12	1928
Pastoral	27	9
Educational	6	9
Medical (doctors) ..	4	4 (2 women doctors).
Medical (laymen) ..	—	2 (1 electrician, 1 accountant, etc).
General	2	4

The educationists in 1911-12 were supported by the general missionary funds, but the majority are now maintained by government grants.

During the years 1911-1928 only *five* recruits for pastoral work came out to this area to replace the losses. The last such was sent out in 1918. Meanwhile the baptized have increased from 82,563 in 1912 to 154,641 in 1928; in both instances the figures exclude the Elgon Mission. Of the present nine men in definitely pastoral work two have served thirty-five years, four over twenty years, and three between eleven and nineteen years. One of the nine is Archdeacon, and one Warden of Mukono Theological College, so that only seven men are left for actual district work. This means that there is no one available to fill vacancies during furloughs or emergencies, and more

serious still, no recruits are being trained in this important work. Each of the present men, singlehanded in a large district, is attempting a task beyond one man's capacity if a really efficient standard is to be attained. Also, owing to the exigencies of the work and the shortage of staff, they have perforce to do much "serving of tables," to the detriment of their true pastoral work.

It may be asked: "What about the native clergy?" In the area under review there were thirty-eight native clergy in 1911 and sixty-four in 1928. They themselves are an added responsibility. They are still in a very elementary stage, and the truth needs to be emphasized that the native Church has not yet reached the stage when large areas can be left to the unsupervised care of the native pastors. The extension and consolidating of the pastoral work of the Church will require European leadership and help for many years to come.

Our Church occupies a unique position in Uganda. With the exception of a small area in the West Nile, occupied by the Africa Inland Mission, and one centre in Buganda where Seventh Day Adventists are working, we are the only non-Roman mission in the field. The Anglican Church has thus a great responsibility in Uganda. *If it fails, the outlook is indeed dark.*

As we ponder on this problem we find a striking story:—

"The first baptism was in 1881. A lad named Damulira, who was "reading," fell ill. He begged a heathen friend, a lad of his own age, to call one of the missionaries, but his friend refused. Damulira grew worse, and at last, when dying, he bade his heathen friend bring some water and sprinkle it over him in the name of the Father, the Son, and the Holy Ghost. Thus was the first convert in Uganda baptized before his death by a heathen !

Then we find another fact of those early days. Of the first sixteen pioneers in the years 1876-1877-1878 all but two were *laymen*. The foundations of the present-day Christian Church were well and truly laid by Laymen !

While in these latter days, so much stress is laid on ordinands ; and the cause starves for volunteers, may there not be a larger field of service for the laity ?

When Bishop Tucker was faced with the problem of a " Native Ministry," he took a bold step. He writes :—

The final step was taken—the Rubicon was crossed—here could be no looking back. We were committed to the great work of building up a native ministry, and that on the simplest lines. Had I not ventured to take the simplest and most primitive view of the Christian ministry, its beginning at this early stage of the Church's life in Uganda had been impossible. In not requiring from my candidates for ordination at this particular time, education—in the popular sense of the term ; in ignoring considerations of station in life—distinctiveness in dress : in doing nothing to remove the ordained man from the condition of his people ; in leaving him, in fact, a native among natives, I was aware that I was exposing myself to a good deal of criticism. There are those who will not believe that a candidate for ordination is fit for the ministry unless he has been trained in a college, and is decked out in cap and gown—that a clergyman is not a proper one unless he is dressed in black with a white tie, and silk hat. Such persons, I realized, would regard with something like dismay the type of cleric for whom we were making provision in Uganda at the beginning of 1893, and be unsparing in their criticism. But this I was prepared for. I believed, and still believe,

that many of the mediaeval accretions, and nineteenth century adjuncts of the ministry, are not merely superfluous but positive hindrances to the advancement and development of what are called Native Churches.

The end has amply justified the means. With the advance of education and the progress of the country, the standard of preparation for the holy office has naturally advanced. The Synod of the present day is composed of an educated, enlightened, and spirit-filled body of men—true leaders of their fellows.

The land of Africa has provided the biggest dividend of any Mission Field. Uganda has proved the most responsive of any mission field of the C.M.S. This is clearly evidenced from its financial aspect, in the fact that for every £2 10s. the Society sends out to its African sphere, one baptized adult is added to the Church. During 1929, the C.M.S. spent £80,000 on its African Field. The gain in baptized adults was 31,014.

For Uganda alone the figures were £24,500 sent from home, and an addition of 14,595 baptized adults to the Church, giving a ratio of about £1 12s. 6d. as the sum spent per individual baptized adult.

Compare these figures for any other Mission Field, or even with the advance in the Home Churches based on added membership through true conversion.

The history of Uganda has amply proved the truth of Stanley's prophecy : " But, oh ! that some pious practical missionary would come here ! What a field and harvest ripe for the sickle of civilization. Now where is there in all the

pagan world a more promising field for a Mission than Uganda? Here, gentlemen, is your opportunity—embrace it—the people on the shores of the Nyanza call upon you.”

After half a century of progress and a history of Evangelism probably unrivalled, it is all too true that less than ten per cent. have been won to the Evangelical faith, and less than twenty-five per cent. will have had an intelligent presentation of that faith in a language and a manner understood of the people. There remaineth, yet, much more land to be possessed!

The measure of the advance, all down the years, has been limited by the lack of support; due possibly in a large measure to the lack of vision of the Home Church. As far back as the days of Pilkington, he wrote:—

But, at present, the miserable reinforcements of which we hear, make me despair of extension even into Busoga, where, as you know by this time, the work was temporarily given up. I do not think that either the Christian public, or even the C.M.S. Committee, have grasped how great the need is here. There are vast *arrears* of work to be done here; vast numbers call themselves Christians, and are regarded as such by the people generally, who have not only no heart religion, but not even a knowledge of Christian morality. What I fear is a widespread misconception of the meaning of Christianity, if this state of things continues. This calamity can be averted only, I venture to think, by an adequate supply of teachers, and also of books; at present, we have neither in anything like the numbers needed. We already see many sad instances of inconsistency, and, what is worst of all, they are evidently not regarded as anything very bad by the great bulk of the

people. I am afraid that this will spread and corrupt the Church.

And again :—

The work done and being done by these teachers has opened our eyes to marvellous possibilities for Africa, and the World. The World to be evangelized in this generation—can it be done ?

Then he goes on to tell us of the spirit of enthusiasm that carried the “ Good News ” throughout the country :—

Kyagwe, a province fifty miles square, *has had the Gospel preached, by lip and life, through almost every village in the space of one short year, by some seventy native evangelists, under the supervision of only two Europeans.* More than two thousand square miles, and only two Europeans ! The teacher, on Busi above mentioned, has by this time *probably accomplished his purpose of visiting every house in that island with the message of Salvation on his lips.* Soon we may hope that there will be no house left in Uganda that has not had God's message brought thus to its very threshold. What is to prevent the extension of this system two hundred miles in every direction round Mengo—this is the distance of our first outpost, Toro—in the course of a few years, three or four ? Only the lack of the comparatively few European trainers, and organizers, needed for so magnificent an expansion ! Will they be forthcoming ? “ Let us go up at once and possess it ; for we are well able to overcome it.”

All we can say in these latter days is to re-echo his “ *Will they be forthcoming?* ” On the response to that call hangs the future of the Christian Church in Uganda.

If the European response is adequate may we not hope, and believe, that the African

response will be as real. Could not the members of the Christian Community take up the rallying cry : “ *The Story of Christ to every home in the land !* ” Such a slogan, in the power of the Holy Spirit, could win the whole country, and people.

Is the vision too great ? Is it impossible of realization ? At the recent Jubilee Pageant one of the *most impressive* scenes was the re-interment of the remains of Mackay in the little God’s acre under the shadow of the Cathedral, where in the topmost battlements some of the bricks he made have found an abiding resting place. He, being dead, yet speaketh !

“ You sons of England, here is a field for your energies. Bring with you your highest education, and your greatest talents. You will find scope for the exercise of them all. You men of God, who have resolved to devote your lives to the care of the souls of men, here is the proper field for you. It is not to win numbers to a Church, but to win men to the Saviour, and who otherwise will be lost, that I entreat you to leave your work at home to the many who are ready to undertake it, and to come forth yourselves to reap this field now white to the harvest.” So wrote Alexander Mackay from the heart of Africa on January 2nd, 1890—a few weeks before his death.

To the boys of Uppingham, his old school, Pilkington wrote :—

This my message to you from the land of the sun and the plantain,

Borne from far Uganda, where blood of African martyrs

Freely was shed because th
 Redemption,
 Took Him to be their Sav
 retribution,
 You, the Christendom's hei
 sons of
 English martyrs and saints,
 Sell not, despise not your bi
 the ages.
 So farewell, and remember i
 You are in training for deed
 Saviour,
 Worthy the mighty past, a
 builded.

And then from Uga

N

MY DEAR BISHOP TUCKER,

I rejoiced very much to
 England, and all my friend
 rejoice ; but *again we pray*
are there (in England) a pi
may be willing to leave the
and to come to teach us, as
first position, which exce
archangels, which have h
strengthened Himself to con
 the Grace of our Lord,
 you always, for ever.

I am your friend who

THE LANDS OF NYANZA

because they accepted Christ's perfect
their Saviour from sin and from sin's
om's heirs, you heirs of England, you
d saints, you rightful owners of heaven :
t your birthright, your heritage, heirs of
member in field, in hall, or in class-room,
for deeds to be done in the might of the
y past, and the glory whereon you are

from Uganda came the call from :—

Namilembe,

January 18th, 1894.

TUCKER,

much to hear to-day that you had reached
y friends who love you will not fail to
we pray God to give the Englishmen who
d) a pitying remembrance of us, that they
ve their country, which has great honour,
us, as the Son of God got up and left His
n exceeded in glory all estates of the
ave honour in the presence of God, and
to come and die for us. Good-bye. May
Lord, which exceeds all things, be with
.

who loves you very much,

SAMWILI OF MULAGO.

MONGOLIA PROVINCE.

TÁPOSA.

THE LANDS OF NYANZA.

Around Lake Victoria, Central Africa.

- MISSION STATIONS.
- G.M.S. MISSION STATIONS. ♦ A.M. MISSION STATIONS.
○ P.M. MISSION STATIONS. — S.D.A. MISSION STATIONS.
+ L.N.M. MISSION STATIONS. ⊕ S.A. MISSION STATIONS.
* U.C.G.C. MISSION STATIONS. # C.O.G. MISSION STATIONS.
† DISPERSED

DANDA: Languages in which parts of the Bible have been translated.
ZANDE Tribes.

still more and closer the Missing Stations to the British death with the 23rd.

CONGO.

ACHOLI.

DIOCESE of the UPPER NILE

KARAMOJA.

TURKANA.

LAKES
ALBERT:

A map of Bunyoro showing the location of Butiara and Masindi. Butiara is marked with a dot and labeled. Masindi is marked with a dot and labeled. The map shows a network of roads and a dashed line representing a boundary.

Kingdom of TORO!

ES

EQUATOR.

UGANDA.

UNITED STATES

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